January-February 1977

EDITORIAL REPRINT from G. V. KETKAR
When May We Compromise?

ALEXANDER F. SKUTCH
The Scope of Religion

RAMAKANT SINARI
Śrī-Aurobindo's Vision of Ultimate Reality: I

MARY CARMAN ROSE
Pythagoras and Present-Day Historians of Philosophy

ALUN LLEWELLYN:
Man and Mind: The Universe

BOOKS REVIEWED INCLUDE

That Myriad-Minded Man; A Biography of George William Russell "A.E."; Muhammad and the Course of Islam: Psychiatry and Mysticism; Textbook of Yoga; Yoga Week by Week; The Mechanics of Enlightenment; Yoga: The Art of Integration; An Introduction to Mysticism; The Zen Way

complete CONTENTS within

THE ARYAN PATH

VOLUME XLVIII. NO. 1

Point out the 'Way'
~however dimly and lost among the host ~
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

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'Aryan" has no racial meaning here. Arya *(Sanskrit) = Noble*

THE ARYAN PATH

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XLVIII JANUARY–FEBRUARY 1977 No. 1

G. V. KETKAR

When May We Compromise?

[We reprint this article from THE ARYAN PATH, March 1934, where it appeared under the subtitle "The Ancient View," accompanied by another, on Morley's *On Compromise,* which represented "The Modern view."—ED.]

COMPROMISE denotes the adjustment of two divergent views or modes of thought. It is effected by mutual give and take. By that process a *via media* acceptable to both sides is found out. In cases in which mutual give and take is not possible, a workable compromise is often patched up by a policy of "live and let live." This is not a compromise in the strict sense of the term; it is mere avoidance of conflict. Synthesis, on the other hand, denotes something more than mere give and take. It is a blending of two views into one whole.

The Sanskrit word *samanvaya* is a broader term and includes all the three ways of reconciling divergent views mentioned above.

The science of Compromise or *Samanvaya* is minutely systematized by Hindu pandits. It was necessary to develop that science in order to reconcile apparently divergent passages from authoritative religious texts. These rules of textual compromise are too technical for the common reader.

The *Bhagavad-Gītā* is uniformly popular among all schools of Hindu thought. It is regarded as the synthesis of divergent views which evolved with the age-long growth of Hindu philosophy. We see sects of Hinduism which greatly differ from each other doing homage to the *Gītā* with uniform reverence. This unique character of the book is due to a large extent to its methods of compromise. A study of these methods will be useful not only to the philosopher but to the ordinary man of the world. If he does not accept all or any of the *Gītā*'s teachings, he may at least derive a great deal of practical wisdom from its methods of synthesis.

Often the misconception underlying a controversy is only about a single word. Controversy arising out of narrow definitions of a word can be reconciled by a broader and all-embracing definition of the crucial word. The word is thus preserved, but a new sense is given to it. The *Gītā* has by several bold and comprehensive definitions reconciled opposite views of thought. Take, for instance, the definition of *Yajña* or Sacrifice. The original meaning of this word was restricted to the rituals prescribed in Vedic literature. It was applied mainly to the offering of oblations in the sacrificial fire to Vedic Gods. As the Aryans advanced in philosophic thought this custom was thrown in the background. Yet the sanctity of and reverence for the word *Yajña* (sacrifice) held their sway over the minds of the people. The *Bhagavad-Gītā* has reconciled this divergence by widening the definition of *Yajña* (sacrifice). The act of offering something in the fire is metaphorically applied to several practices necessary for the path laid down in the *Gītā*. The material sacrifice of the Vedic literature is not excluded from the long list of sacrifices. Only it is given a lower place than the sacrifice of knowledge. Self-control, study, and knowledge are included in the broad meaning given to the term *Yajña* (*Gītā*, IV. 25–30)

When there is unity in substance the *Gītā* will not insist on the form. To those who fight for the form the *Gītā* will point out the essential unity of the thing in itself. For instance, to those who insist on the words *Sannyāsa* and *Naiṣkarmya*, i.e. renunciation and inactivity, the *Gītā* brings reminder of their real meaning. "He who is free from attachment and is undisturbed in his contentment, although he looks to be active he is really inactive" (IV. 20). Those who insist on the word "actionless" may say that the sage is actionless. On the other hand, if others take him to be active the *Gītā* says in the next verse (IV. 21-22) that his action is sinless and he is free from its bondage. To one who insists on renunciation or *Sannyāsa* it is pointed out that "He is the real Sannyāsī who does not hate and who has no desire" (V. 3). The substance of *Sannyāsa* or renunciation does not lie in outwardly ceasing to act or wearing a particular dress. The real renunciation lies in the mind. If that is achieved the outward form is immaterial.

There are diverse ways of doing a thing, and while following your own way you must not forget that there are others. If you are performing a certain sacrifice please do not suppose that it is the only kind of sacrifice. "Many and various are the sacrifices offered to the Eternal" (IV. 32). Good things are often spoiled by narrow insistence that they are *the only good things*. One good thing need not be the enemy of other equally good things.

Another requisite for compromise is the avoidance of unnecessary and offensive language. Even after all the broader definitions, relative thinking, and analysis, there may remain some small point of difference, which may be pointed out without giving offence. In doing this the *Gītā* follows the way of speech which it describes in the seventeenth chapter as "speech giving no offence, truthful, pleasant, and beneficial" (XVII. 15). People are attached to a particular form of expression or enunciation of a certain truth. It offends them to change a mode of expression which has acquired a sanctity by time, custom, or authority. The *Gītā* has ostensibly accepted several time-honoured propositions with almost imperceptible amendment.

The ancient rule was that all action that is done in the performance of the old kind of Vedic sacrifice (offering oblations in fire) was to be deemed righteous. All the rest was sinful action. The *Gītā* after widening the meaning of the word Sacrifice, *Yajña,* in the manner stated above, has slightly but imperceptibly amended the old rule also. In order to make this amendment possible the *Gītā* states the old rule negatively and introduces one additional adjective.

> The world is bound by action, unless performed for the sake of sacrifice. Therefore for that sake and *without attachment* you should do your work (III. 9).

The word *muktasangaḥ* (without attachment) is purposely inserted, and the old rule is amended so as to suit the view of the *Gītā*. The amendment is made as inoffensively as possible.

The time-honoured proposition was that he who followed the *Śāstras*, or writings that have become holy by tradition, can alone hope to attain salvation. Righteous action meant action according to the *Śāstras*; while everything against the *Śāstras* was condemned as sinful.

According to the *Gītā* the real division between virtue and sin comes from the inward fact whether the self is overpowered by passion, hate, or desire. He who is free from these is the truly righteous. He whose self is overpowered by these is sinful (XVI. 21-22). After describing this real difference, in the following verse the *Gītā* seems to accept the old rule. On closer examination we see the slight amendment with which the old view is accepted: "He who abandons the *Śāstras* and *follows his own desires* does not get salvation" (XVI. 23). The word *kāmakārataḥ* (following his own desire) is purposely added.

In reconciling and synthesizing the difference between various ways of viewing the highest ideal the *Gītā* has followed a peculiar method. The highest ideal is regarded by the dualist as becoming of the nature of God (though not becoming one with God). Some regard the highest

ideal as coming into touch with *Brahman*. Others regard it as merging in *Brahman*. The *Gītā* has treated all the epithets as synonyms. You can touch yourself with your hand. You are of the same stuff as your hand is made of. But when your hand is hurt you say that you are hurt, and when something is placed in your hand you say that you received it. Similarly your relations with the Eternal may be viewed from different points. In the highest stage of perfection you may be termed as one with the Eternal or as in touch with the Eternal. The highest stage is a combination of all these relationships.

From the sixth to the fifteenth chapter we find the several old systems of knowledge regarded as differing only in expression and arrangement. Describe the division between spirit and matter as *kṣara* (mutable) and *akṣara* (immutable), as *kṣetra* (field) and *Kṣetrajña* (Knower of the field), or as *prakṛti* (matter) and *puruṣa* (spiritual person), or as *Adhibhuta* (Supreme Spirit), *Adhidaivata* (Purusha) and *Adhiyajña* (Krishna embodied) — they are all systems teaching the same knowledge which is acquired by the practice of Yoga. As long as the knowledge itself is comprehensive and free from "dubiousness" (*asaṁśayam*) and "complete" (*samagram*) (VII. 1) it is acceptable as a system of knowledge.

The world is dual — "divine" and "demoniac" (*daiva* and *āsura* — Chapter XVI) or triple — (*sattva, rajas,* and *tamas,* poise, activity, and inertia — Chapters XVII and XVIII); as long as you endeavour to avoid the lower and try to reach the higher it does not matter how you divide, and what names you give to, the different stages.

These methods of compromise will be perhaps styled too diplomatic to be suited to a philosophic book like the *Bhagavad-Gītā*. But before pronouncing this hasty judgement, one must look to its purpose and the limits of its compromise. The limit is indicated by the two words *Śraddhā* and *Anasuyā,* faith or sincerity, and honesty of purpose. Within that limit the *Gītā* is full of kindness, sympathy, and toleration, but it has no mercy for those who are without. The condemnation of those whose only aim of life is selfish and sensual is very severe. There can be no compromise with hypocrites, dilettantes, haters, and self-seekers. Only honest and sincere difference can be compromised or tolerated. This will show that the *Gītā* is not "facing both ways." When it becomes necessary to state its view explicitly it has done so unhesitatingly (XVIII. 6).

We have seen that the *Gītā* does not effect compromises on account of want of boldness to enunciate the truth. It is because of a larger mental perspective and loftier point of view that the *Gītā* sees unity in divergent opinions and beliefs. It looks at them from the highest point of view of *Brahman,* of salvation. Mistakes in method are tolerated if

the movement or progress is unmistakably towards that ideal. From that lofty idealism, differences look insignificant. Only those who have their eyes fixed on a high ideal and who have sympathy for all sincere effort can effect a real compromise. Otherwise a compromise becomes a makeshift. All compromises in the *Gītā* are illuminated with such high purpose and a broad sympathy.

G. V. KETKAR

Timor Mortis . . .

The house is quiet
The children away
The sun caught between
Skeletal branches and new green
Flickers.
I sit
Chairs, pictures, lamps
Are still.
Another year is over
This day is passing.
I mark time
By grey hairs, new lines,
By the falling of leaves.
Another spring:
How quickly the years have gone.
Reluctant to grow old
I push back the frontiers of age.
I think more often of death
I am afraid of dying.
The children ask,
I reassure them
It is like sleep when one is tired,
But I am not reassured.
The finality of death
Is frightening.
I live from day to day
From week to week
Envy those who find meaning
In limitless time.
And faith
In God, Gods, the Absolute.
I am confused with the meaninglessness
Of birth, growing and dying
And fear terribly the thin line that
Divides the living so irrevocably from the dead.

IQBAL MONANI

ALEXANDER F. SKUTCH

The Scope of Religion

[Our old and deeply esteemed friend Dr. Alexander F. Skutch has been the author of many thoughtful articles for THE ARYAN PATH. He always brings to bear upon major questions in human living a lucidity and earnestness that in their turn are sure to evoke careful thought in the reader. In this article he considers the proper scope of religion, science, and philosophy; and gives an admirable distinction between the proper spheres of Church and State.

We invite readers' attention to the note following the article, which embodies some reflections prompted by the article.—ED.]

EVEN for the simplest organized being, living is a hazardous undertaking. The vital processes can go forward only within a narrow range of external conditions; extremes in either direction are for most organisms rapidly fatal. On every hand lurk innumerable perils. Not only must the living being meet immediate needs and avoid present perils; it must make provision for its own future requirements and produce offspring to perpetuate its kind. This hazardous enterprise of living demands an unending succession of nice adjustments which can hardly be made in the absence of full and complete guidance.

When we survey the whole range of living beings on this planet, with their bewildering diversity of expedients to maintain life, we discover only two radically distinct modes of guidance. Life can be carried on in accordance with a pattern which has proved successful in the past, without giving thought to the future; or it can be lived in conscious anticipation of what the future may have in store, what blessings to be enjoyed, what evils to be avoided. The first of these is the method of instinct; the second, that of intelligence. Instinct is never careless of the future, but prepares for future contingencies on the basis of the past experience of the race, without asking what that future will be like. It has implicit faith that cycles are incessantly repeated and arrangements once successful will continue to be adequate. Intelligence is never forgetful of the past, which alone can provide us with indications of what the future will bring forth. But it is apprehensive of the future as instinct can never be.

Unquestioning instinct and full understanding are the only two stable forms of government in the living world. Between these two extremes we do indeed find many transitional modes, but they are inherently unstable, tending always toward one or the other of these end

points. Once we have begun to question why we act, and for what ends, we shall find no state of repose short of complete enlightenment. If, on the contrary, we cease to demand a rational explanation of our actions and live in blind obedience to custom, our behaviour will soon become as stereotyped as that of any instinct-guided animal — until unexpected changes in our ambient jog us out of the ruts into which we have been settling.

Religion is the inevitable outgrowth of intelligence. No being that asks how it came to exist, and to what purpose, can avoid developing a religion, although it may not be of a conventional type. The little child who, with reference to some duty laid upon him, asks, "Mother, why should I do this?" has taken the first irreversible step towards religion. One question leads to another; and, when we begin to ask the purpose of activity, we find no stopping place until we learn the end of life itself. The questions "How does it work?" and "What is it made of?" may lead to science; and the query "How can I be sure of that?" is the starting point of a critical philosophy. But the question "Why should I do that?" asked with reference to a moral purpose, can be finally answered only by religion.

Religion grew out of man's effort to dicover the final purpose of his existence and to order his whole life in accordance with this ultimate end. With such an origin and such an aim, it was inevitable that religion should become the most comprehensive synthesis that man has ever attempted. In no other field have men reached out so widely, nor striven so bravely to co-ordinate every phase of life into a single integrated whole. The two great questions of religion, "How do I happen to be here, and for what purpose?" and "How can I fulfil this purpose?" lead far and wide through the realm of theory and the field of practice. Scarcely anything we know or do can be irrelevant to them.

The first question, "How do I happen to be here, and for what purpose?" can hardly be answered without some comprehensive view of the cosmos, its mode of origin, and its destiny. These are philosophical problems, but no philosophy is deserving of our respect if it fails to take account of the science of its day. Every great religion has allied itself closely with philosophy, and looked to its metaphysicians to provide the foundations and support of its theology. As soon as a religion feels it necessary to part company with the most enlightened opinions of its time, it finds itself in a precarious situation. It becomes antique lore rather than a living doctrine adequate to the needs of the day. Nothing could be more fatal to a religion than to be at irreconcilable odds with the scientific and philosophic thought of the current

generation. It will no longer succeed in uniting the best minds and most sensitive hearts in one comprehensive endeavour. A religion that satisfies them must be in harmony with the accepted science and most convincing philosophy of its day, finding strength and support in this association.

But religion is always something more than philosophy. The second question, "How can I achieve life's purpose?" leads from the realm of speculation into the field of action. All the higher religions, however they view man's ultimate destiny, declare that we cannot attain life's supreme end without preparing ourselves for it. What we finally become will depend upon what we are, our inmost nature. And character and activity so react upon each other that what we are is determined by what we do, just as what we do results from what we are. No voluntary act can fail to leave its imprint, shallow or deep, upon our character. Hence all human activities, and all institutions which support and give direction to these activities, fall within the purview of religion. It is committed by its own avowed purpose to furnishing direction to human life in all its aspects. Nothing a man does can be indifferent to his religion. From the cradle to the grave, in his arising and lying down, in his eating and washing, the devout man expects the guidance of religion. Religion can never be divorced from morality. All human activities have their ethical aspect; for a man can do scarcely anything which will not, directly or indirectly, affect the welfare of some sentient being, himself or another.

This does not imply that religion must concern itself with all the technical details of every enterprise men undertake: by such a course it would be led into so overwhelming a mass of details that it would be in danger of losing sight of its goal. Nor does it mean that our activities must be smothered beneath ritual and ceremony, prayers and lustrations. Here again religion is in peril of missing its avowed objectives. It means simply that no human activity, of whatever nature, when divested on the one hand of extraneous ritual and on the other abstracted from whatever technical knowledge or mechanical skill may enter into it, can fail to leave traces upon the character not only of the actor but also of other beings within his sphere of action; and these modifications of any self will affect its ultimate destiny. It is the business of religion to examine the effects of all action of whatever sort upon the spirit, to pass judgement upon them, and to correct unwholesome situations. When religion turns its back upon daily life and practical affairs, declaring them to lie beyond its province, it confesses its own inadequacy for the task before it. It ceases to be a living guide to living.

SINCE religion, in order to accomplish its avowed and recognized ends, is committed to the tremendous task of providing complete guidance to human life, it has often joined forces for this purpose with the civil government. Such alliance of Church with State has invariably proved as disastrous to the practical as to the spiritual ends of life. Few priests are strong enough in mind to be indifferent to the allurements of wealth and power, which are placed securely within their grasp whenever they are able to control the policies of the State. Instead of spiritual guides, they then become scheming politicians and opulent landlords. Distrustful of change and fearful of general enlightenment, they hold the people in ignorance and shackle the nation to a dead past. Yet unfortunate is that state whose policies are not guided and ennobled by the light of religion. The relation between Church and State should, however, be indirect rather than direct. It is the task of religion to infuse the minds and hearts of the people with love of truth and righteousness and compassion; the people, so enlightened and exalted in spirit, should make their laws and establish their civil institutions without the direct interference of the Church. But when an ecclesiastical body wields temporal power, it can rarely resist the temptation to take the shortest and easiest course, and, neglecting to leaven the hearts of men, pass over their heads direct to the source of civil authority. Thereby religion becomes a cold and formal ritualism imposed from without, rather than a warm and radiant inner light.

So long as men lived in small tribes, relatively homogeneous in the capacities and interests of their members, there was no great harm in the close association, or even complete identification, of the kingly and priestly powers. This situation was probably unavoidable at a certain stage in human evolution. But the diversity in origin, innate capacity, education, and interests of the citizens of a great modern nation render the union of Church and State intolerable. This is not to contradict our previous assertion that religion is obligated by its own avowed ends to provide complete guidance to life in all its aspects. The very comprehensiveness of religion makes it disastrous to itself to be yoked to the State with its far narrower aims. The proper function of the State is to guarantee to its citizens that security in person and property, that freedom from arbitrary interference by public officials or private neighbours, without which they will be greatly trammelled in the pursuit of happiness and the fulfilment of their lives. Even if we enlarge this classic concept of the democratic state and admit that it should assume some responsibility for the health, education, and material welfare of its inhabitants, the state's interest in the individual is still more

restricted than that of religion. Religion is concerned with a man's inmost being; the State with his public conduct. Religion views his existence as transcending the limits of the State in both time and space; it enters into the life of the individual in a manner far more intimate and comprehensive than the State possibly can.

The laws of the State should be few and peremptory. They should, ideally, be limited to such as are indispensable for safeguarding the lives and possessions of the citizens, and no infractions should be tolerated. A law which one can flout with impunity is no law. The counsels of religion, on the contrary, should extend to all aspects of life in so far as they have moral or spiritual import, yet avoid becoming so prolix that their purpose is obscured by a maze of petty detail. Religious injunctions should never be laws in the sense that their violation is attended by punishment meted out by some formal authority. All religions agree that infraction of their mandates leads automatically, and without deliberate human agency, to loss or suffering by the transgressor. Moral rules are not followed, like civil laws, by a statement of penalties, because retribution is deemed to be certain and inevitable. The individual decides for himself which of the exhortations of religion he will obey and which he will disregard at his own peril.

The immediate concern of religion is man's inmost nature, which determines his whole future destiny. Although it is undeniable that what we do under external compulsion, legal or otherwise, cannot fail to influence our character, the exercise of unconstrained choice is more effective in giving our moral nature its peculiar colour. The purpose of religion is best attained when it sheds its guiding light on every rough place and turning of life's path, yet leaves us free to follow or stray as we will. The necessities of the State are most adequately served by giving commands only at certain critical points along the way, yet making these directions obligatory. The attempt to combine these radically distinct functions of Church and State can lead only to confusion and mutual frustration: on the one hand making the religious life an empty formality; on the other, weakening the stringency of the civil laws through multiplying them to such an extent that strict enforcement becomes impossible.

The State undertakes to give life that external stability and permanence without which the human spirit can with difficulty mature and flower. Religion attempts to guide men's spiritual growth within the framework provided by the State, leading it to heights which transcend the capacities of the civil government. Science endeavours to tell us what is, yet cannot reveal the spirit's full potentiality of becoming. Philos-

ophy's task is to relate scientific knowledge to the ultimate realities, and to discover its significance in terms of human values. When it passes beyond mere interpretation to become a way of life, an endeavour to realize our highest potentialities, philosophy is difficult to distinguish from religion at its best. Religious philosophies and philosophic religions have been man's most daring and important enterprises. In attempting to discover the ultimate significance of life they have surveyed all human knowledge, and in endeavouring to guide life in accordance with the conception so formed, they have striven to give unity and direction to all our activities. They have aspired bravely to combine theory and practice in a single sublime synthesis, the most comprehensive ever attempted by man.

But since those who shape religions and philosophies are only men, who for all their self-discipline and all their zeal have not wholly outgrown their share of human weakness and folly, it follows that they have not avoided all the pitfalls that surround their grand undertakings. These pitfalls are of two sorts. On the one hand, there is the danger of rushing to conclusions upon difficult problems without adequate examination of the relevant facts, then closing one's mind to the light of reason and stubbornly refusing to consider alternative interpretations. On the other hand, there is the temptation to burden life with activities not essential to its maintenance, in the mistaken belief that ceremonies are somehow more efficacious in forming human character than those foundational pursuits without which life would fail and society disintegrate. The first aberration leads to rigid dogma, which seeks to coerce the mind that it cannot persuade; the second gives birth to empty ceremonialism, which occupies hands and tongues without exalting the spirit. No major religion has wholly avoided one or both of these pitfalls; the popular religions of the modern world are heavily encrusted with archaic beliefs that embarrass a critical intelligence, and often, too, with primitive ritual inappropriate to contemporary conditions. Nevertheless, it would be folly to conclude that because no religion is perfect we can live satisfactorily without religion or something difficult to distinguish from it. If we abandon religion, we shall have nothing to bind our lives, with all their discordant inner impulses and all their divergent external demands, into a coherent, stable whole. We cannot afford to relax the endeavour to criticize and purify religion so that it approaches ever more closely to the lofty goal that it long ago set for itself.

ALEXANDER F. SKUTCH

A Note on The Above

Dr. Skutch observes:

> Nothing could be more fatal to a religion than to be at irreconcilable odds with the scientific and philosophic thought of the current generation. It will no longer succeed in uniting the best minds and the most sensitive hearts in one comprehensive endeavour. A religion that satisfies them must be in harmony with the accepted science and most convincing philosophy of its day, finding strength and support in this association.

In doing so he raises an issue with far-reaching implications. Science and philosophy have their own methods, and in a given period each of them has a prevailing climate. Such climates may be hard to reconcile with religion, or even, as in our own day, hostile to it. Men of intellectual integrity then face a dilemma; for, as Dr. Skutch finely says, "Nothing a man does can be indifferent to his religion," so that the scope of religious concern cannot be kept altogether distinct from that of scientific or philosophical thought. Besides, all three, science, religion, and philosophy, change, influencing one another, but not in a co-ordinated way. None can be required, *a priori,* to adjust to either of the other two.

Our need is for a synthesis of science, religion, and philosophy in a world-view that is not merely eclectically put together from the conclusions of these three but unitarily developed by a mode of approach to reality that unites the spirit of scientific enquiry, the philosophical love of wisdom, and the religious commitment to ultimates.

Such a world-view must combine the lucidity and detachment of reason with the certainty and immediacy of instinct. The foundation of a synthesis in perception must be a synthesis of the faculties of the perceiver. The great spiritual traditions have insisted upon a long moral and spiritual discipline which transforms the disciple into the sage: no marvellous exposition of truth can communicate it to an unregenerated consciousness. Regenerated man will possess the power of "intuition with certainty."

What is delivered as comprehensive truth by fully regenerated men can be regarded as neither science, nor religion, nor philosophy alone but an abiding Wisdom that has a place for all genuine achievements in all three, yet is able to adjust and rectify any exaggeration or error in any of these. If such a Wisdom forms the general framework of thought (though, obviously, only sages can realize it in full) it will not be subject to perpetual upsets as science and philosophy revise their views. A synthetic world-view flowering out of intuition would be an abiding Wisdom-Religion that is not isolated from science and philosophy but fruitfully guides them.

Theosophy, often misunderstood, has asserted that in fact the Wisdom-Religion has existed since antiquity and provided the essence of all genuine spiritual tradition, ethical development, and philosophy. The historical religions have embodied it partially, with more or less distortion and admixture; its fullness is accessible only to Perfected Man; but its guidance is both necessary and accessible to all sincere lovers of truth.

RAMAKANT SINARI

Śrī-Aurobindo's Vision of the Ultimate Reality

[Dr. Ramakant Sinari was introduced to our readers when we published his article on "The Jaina *Weltanschauung*" in THE ARYAN PATH, September-October 1976. Dr. Sinari is Professor of Philosophy and Head of the Department of Humanities and Social Sciences at the Indian Institute of Technology, Bombay. What appears below is the first part of a long paper based on the keynote address delivered by Dr. Sinari at a convention on "Sri Aurobindo and the Mother" organized by the University Grants Commission and the University of Nagpur early in 1977.

Dr. Sinari examines several fundamental aspects not simply of Śrī-Aurobindo's teaching but also of the characteristic manner in which consciousness must function to attain to such truths.

The second and concluding part will appear in our next issue.—ED.]

I

TO CAPTURE IN THOUGHTS AND WORDS the ultimate process of Reality which our ordinary and empirical experience most of the time keeps concealed from us is an extremely difficult feat. Metaphysicians of all periods from Yājñavalkya and Parmenides to Nishida Kitaro and Heidegger have attempted this feat. Perhaps the very impulse to perform this feat originates from the totally ineffable manifestation of Reality itself — that is, from a kind of consciousness-force Reality generates in certain individuals. The visions of Reality and its way that metaphysicians have incorporated in their works have been varied. But they all represent a peculiar endeavour of the human intellect and language to seize the trans-mental and the trans-linguistic.

It is not easy to determine conclusively either the authenticity or the epistemic worth of a metaphysical endeavour. In fact the question of authenticity and epistemic worth is out of place if we regard the intuition and the spontaneity that descend in such an endeavour. However creative and oftentimes veiled the idiom the metaphysician uses, if the reader is prepared to go with him by, so to say, attuning his being with his, he will not fail to be led to a point where he might just "see" what the metaphysician sees. Two factors are involved in any metaphysician's exercise in communication: the intensity and width of his trans-mental of trans-linguistic experience and the plasticity of his language. So far as the former is concerned a metaphysician's attempt is to explore Reality by encompassing it inside his psyche, that is, inside his "inner space."

But the plasticity of his language is due to a strange admixture in him of his "feeling" the trans-linguistic truth and the inherent necessity of giving out this feeling through the conventional language.

Śrī-Aurobindo is the unique example of a thinker in recent Indian philosophy in whom the intensity and width of the trans-mental experience and the plasticity of language are so closely blended that to read him is to be in the presence of a vision — a vision of the ultimate meaning of existence. Perhaps it is a vision which the very act of Reality might have thrown on Śrī-Aurobindo's extraordinarily inward-seeing sensibility.

If one looks at it from a strictly psychological point of view Śrī-Aurobindo's sudden leap into the metaphysics of the divine is not an easily understandable phenomenon[1]. His metaphysical writings are studded with "flashes of the light beyond." The insights that run through them are of a consciousness that has been touched by the mystery of Reality. Śrī-Aurobindo wrote with an assurance, a revelation, an enlightenment, that can hardly be explained if we do not assume that his psyche could enter into a "dialogue" with the ultimately Real, the universal consciousness, and reach the domain of the transcendental. He verbalizes what is admittedly the unverbalizable, the supra-natural, the supra-human, and gives an impression that when "inside the act of Reality" he could set free the categories of logic and reason with a view to thinking the unthinkable. The domain of experience that descends in his works is totally self-revelatory and self-manifesting.

In Śrī-Aurobindo's writings language is made to do the job of containing within it what is *in itself* trans-phenomenal and infinite but *can* appear as mundane and finite; what is spiritual and growing but capable of giving rise to the material and the static; what is in itself One and homogeneous but has the potentiality of becoming Many and heterogeneous. The result is that his system of Reality is inseparable from a kind of modelling with linguistic constructions underneath which there flows an essentially non-linguistic exploration.

Much like Rāmānuja (eleventh century A.D.) in the Indian philo-

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[1] As a child hardly seven years old Śrī-Aurobindo was sent to England for his schooling Here he imbibed the best of English education and culture. It is said that his father was totally English in his habits and hated everything Indian. His mother, the daughter of Rajnarain Bose, a profound Vedāntic scholar, was, however, a devout Indian. Her influence on young Aurobindo was tremendous. After his return from England in 1893, Śrī-Aurobindo entered government service and showed concrete signs of his involvement in Indian politics. He was arrested and jailed by the British India government in 1908. It was while in jail that there came a metamorphosis in his entire outlook. As soon as he left the jail he decided to become a *yogī*. During this time he started a journal, *The Arya,* whose design was to study systematically the philosophical problems concerning human life and the human mind.

sophical tradition, Śrī-Aurobindo was a theist, and absolutist, a mystic. However, as a Being philosopher, who could construct a system comprehensive enough to account for the fundamental problem of man and his destiny without ignoring what could be called man's existential situation, he has no precursor in the history of Indian thought. The intellectual map of Reality Śrī-Aurobindo put forward is a holistic map: nothing escapes from it as unexplained or unexplainable, as unreal, illusory, or fake. It is the design of his map to integrate all forms of existence — matter, life, mind and the supermind — into one complete whole of which no part falls outside the logic of the process of the Real.

One of the most significant achievements of Śrī-Aurobindo's philosophy is the reconciliation he attempts between all antithetical principles or properties, viz., life and non-life, mind and matter, good and evil, the higher and the lower, the sacred and the profane, the inner and the outer, the intuitive and the rational. In what is widely known as the theory of integralism he maintains that in the ultimate constitution of Reality all differences and distinctions dissolve into one undivided whole. The Real is a complete harmony, a primordial unity, an all-inclusiveness. As *Brahman* or *Sat-cit-ānanda* (Existence-Consciousness-Bliss) it is an identity of the entire variety of experiences. Although opposition, diversity, separatedness, distinctiveness, contradiction, plurality, etc. are so evident in our day-to-day life they must not be looked upon as the rigid nature of things. In the final self-actualizing act of the Real the whole variance of phenomena would only be an expression of what in itself is an integral, dynamic wholeness. Thus Reality is an eternally growing One, along the spontaneous course of whose progression (which is actually a movement toward Reality's search for its own identity) the many-ness of things and views emerges as a spontaneous effusion.

The ultimate Reality, according to Śrī-Aurobindo, is inaccessible to thought. Thought dwells on only the outer surface of Reality — it breaks Reality into fragments and misses the holistic essence of it. Reality is non-conceptual, non-verbal, indescribable, and yet there is nothing in the conceptual, verbal, and describable domain that is not finally a manifestation of it. Everything is part and parcel of the Real, that is, Reality fulfils itself through the multiplicity of existents. Its infinitude and transcendental richness preclude any characterization of it in terms of unambiguous and fixed categories. Being of the nature of eternal creativity, it is logically unmappable, indefinable, indeterminable, and unverbalizable. The numerous concepts and modes of knowing we have instituted in philosophy and science for the portrayal of the Real are thus inadequate to disclose it *in toto*.

Correlations such as one-many, cause-effect, subject-object, whole-part, quality-quantity cannot be attributed to Reality. It cannot be comprehended through the tools of rational analysis. In equating it with *Brahman* as it is spoken of in the *Upaniṣads,* Śrī-Aurobindo writes that Reality is

> indefinable and inconceivable by finite and defining Mind; it is ineffable by a mind-created speech, it is describable neither by our negations, *neti neti* — for we cannot limit it by saying it is not this, it is not that — nor by our affirmations, for we cannot fix it by saying it is this, it is that, *iti iti.*[2]

Its association even with "pure existence," the "infinite blankness," the "supreme sum of negations," or what the existentialists have termed "the ontological nothingness" is ruled out by Śrī-Aurobindo.[3]

Holism is the principal tenor of Śrī-Aurobindo's thinking. The obviously contrary or contradictory approaches to Reality in the history of philosophy, such as idealism and materialism, indeterminism and determinism, spiritualism and naturalism, subjectivism and realism, are seen by Śrī-Aurobindo as positions arising from purely intellectual and therefore truncated viewpoints. Reality does not yield itself to such specific and marked descriptions. No routine and set description of it in terms of the modes of thinking in one school or another is able to reflect its intrinsic creativity. Being an unlimited and self-propelling process, it cannot be arrested within the rule-bound intellectual method. Reality offers itself in its entirety to the inward-seeing sensibility — to a kind of supra-intellectual faculty that has the tendency to merge in the very act of the Real. The highest form of human consciousness to which Reality opens itself, so to say, is called by Śrī-Aurobindo the supermind or *Prajñāna.*

In Śrī-Aurobindo's conception of the Real, the inwardness of self plays the most significant role. Śrī-Aurobindo reconstructs the universe from the vantage-point of this inwardness, that is, from the most lucid and the most radiant state consciousness is able to reach. This state is called by him "the luminous uttermost superconscient."[4] In consistency with the metaphysical spirit of India's philosophical tradition from its inception in the Vedas, he tries to understand existence as it is revealed to him in his innermost subjectivity. This innermost subjectivity is known in the Vedic-Upaniṣadic "*ātma*logy"[5] as *ātman* or *Brahman,* the most primordial foundation of the entire universe. According to Śrī-Aurobindo,

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[2] Śrī-Aurobindo, *The Life Divine,* Śrī-Aurobindo International University Centre, Pondicherry, 1955, p. 292

[3] *Ibid.,* pp. 291-2

[4] *Ibid.,* p. 289

to one who has touched this foundation the Real is pure vitality, the "Consciousness-Force," the "Consciousness-Joy," the apodeictic truth of everything. Thus, Reality is consciousness itself, the highest intuition, the boundless and infinite energy running through all creation, the power of growth, unfoldment, and progression.

There is a peculiar sort of the phenomenology of consciousness in Śrī-Aurobindo's depiction of the Ultimate Reality. In fact the two terms "Reality" and "Consciousness" are not alien to each other in his writings. His insight into the Real results from his grasp of his *within,* of the openness of his inner space, of his transcendental self. In this sense, Reality and consciousness are one and the same thing — they are what he calls the *cit,* the *cit-ānanda,* eternally moving and creating the cosmic structure. Śrī-Aurobindo regards Reality or consciousness as a forward-moving intentionality, an abode of possibilities, a fund of energy capable of releasing the fully unfathomable diversity of experience and meanings.

RAMAKANT SINARI

(To be concluded)

Who

What you know
You cannot be
And what you are
You cannot see.
Some are fire
Some are smoke
Some are flame
And have no name.

MAHALI

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[5] This word, coined by me, should denote the ego-exploring technique in Indian philosophies. The function of *ātmā*logy is to direct consciousness toward itself, to intensify its self-transcending process, and to put it in a position to observe its own "roots." See my *The Structure of Indian Thought,* Charles C. Thomas, Springfield, Illinois, 1970, pp. 11-12.

MARY CARMAN ROSE

Pythagoras and Present-Day Historians of Philosophy

[Professor Mary Carman Rose, of the Department of Philosophy, Goucher College, Towson, Maryland, U.S.A., has already written several poems and an article on Pythagoras for THE ARYAN PATH. This article is a companion-piece to her previous article "The Roles of Pythagoras in World Philosophy," which appeared in the October 1975 issue. Professor Rose examines with scholarly precision the reasons that prompt a certain neglect of Pythagoras on the part of present-day historians of philosophy and shows how this is against the lasting interests of universal philosophical understanding. We should indeed be happy to see a greater attention to the teachings of this master of philosophic thought and mystical discipline.—ED.]

TRADITIONALLY a variety of interests, talents, and accomplishments have been attributed to Pythagoras. He has been credited with creative work in mathematics, astronomy, and music. He is said to have been interested in his own and his students' spiritual development. And not a few fragments of a metaphysic are associated with him. Among these fragments are the views that the whole numbers one through ten have metaphysical roles; that the cosmos is fundamentally structured in terms of pairs of opposites (e.g. male and female, light and dark, determinate and indeterminate, etc.); and that the cosmos is properly called a *choragus* because its parts are harmoniously interrelated.

This essay is occasioned by the fact that recent accounts of Pythagoras' work have either omitted or deprecated some metaphysical views that traditionally have been attributed to him. One result is that what may have been part of the philosophical creativity of Pythagoras is not preserved in recent accounts of Greek philosophy. Another result is that the reader of these accounts is discouraged from putting a positive value on some of what is attributed to Pythagoras.

In my opinion these results are by no means insignificant. Pythagoras is one of the thinkers who provided the foundations of Western philosophical thought. And in numerous ways he influenced thinkers who helped to form Western philosophy. Notably, of course, he influenced Plato. But he also has been of prime importance in the highly significant, many-sided Platonist tradition. For example, Pico della Mirandola frequently refers to the Pythgorean interpretation of man and reality. And, I suggest, Pythagoras might become a figure of no little importance in the world-wide philosophical community which may be gene-

rated if the philosophical barriers between East and West continue to break down. I suggest this because of certain apparent resemblances among Pythagoras, classical Taoism, Vedānta, and the Cabbala. I shall return to this point below. Thus, it is important that no aspect of Pythagoras' thought be rejected. There are, however, three kinds of inadequacy to be found in recent accounts of Pythagoras' work.

First, the historian may without explanation omit a part of what is traditionally associated with Pythagoras. For example, Kaufman does not include any reference to the ten pairs of opposites which, as I shall suggest below, may be of unique importance in relating Pythagoras' work to other philosophical views, both East and West.[1] Perhaps there are three reasons why a historian may omit some particulars traditionally attributed to Pythagoras. He may have a personal prejudice against the claims of philosophical value for some of these particulars. In his assessment of what he is willing to ascribe to Pythagoras he may be dominated by present-day conceptions of what constitutes a genuine philosophical conclusion. Or he may be convinced that there is insufficient evidence for ascribing some of these views to Pythagoras. No one of these, however, constitutes a sufficient ground for the omission of philosophical views traditionally attributed to Pythagoras.

The rejection of any of the philosophical views which have in the past been associated with Pythagoras is a disservice to the reader of the history of philosophy. The historian may err in what he includes in his account or in his interpretation of some aspect of Pythagoras' work. But at least what he includes, he maintains for his readers. Subsequently a reader is free to keep, modify, or reject what he has read. But what the historian rejects because of personal prejudice he denies the reader. And when the historian denies his readers some items which may be Pythagoras' work he takes a step towards the loss of these items so far as the history of ideas is concerned.

Neither is it wise for historians to dismiss philosophical views traditionally associated with Pythagoras even though the present-day philosophical climate provides no ground for valuing them. The current dominant philosophical modes of thought have proved fruitful in many ways. But in earlier generations and in other cultures philosophical thought has flourished when fostered by very different intellectual climates from that of the present time. And to prune away elements of Pythagoras' work on the ground that they are not valuable when assessed by a present-day view as to what constitutes worth-while philosophical work is

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[1] Walter Kaufmann, *Philosophical Classics*, Prentice-Hall Inc., Englewood Cliffs, N.J., U.S.A., 2nd ed., 1968, I. 10-12

to run the risk of discarding what is of philosophical value though we may have lost the ability to discern that value.

Also, in the case of Pythagoras, it is not wise for the historian to omit philosophical views that have been associated with him on the ground that there is insufficient evidence that these were his views or on the ground that there is positive evidence that they were the work of his disciples. In fact, concerning Pythagoras, nothing is known directly. All that is known of him derives from his biographers, from his disciples, from later thinkers who were influenced by him, and from historians of philosophy. Thus all evidence pertaining to the philosophical creativity of Pythagoras is indirect evidence. In order to preserve his work for future students of philosophy it is important that present-day historians preserve all evidence pertaining to him that is available to them.

Second, the historian may conclude that Pythagoras' creativity was not philosophical work. Thus, Copleston asserts that it is only by virtue of a "strongly marked scientific spirit" that the Pythagoreans merit a place in the history of philosophy.[2] A corollary of this is that Copleston does not attribute value to the insights concerning the human spirit and reality which are said to be those of either the Pythagoreans or Pythagoras himself.

Here again the fact that there have been many interpretations of philosophy is important. In fact, each view of the nature of reality, man, and knowledge forms the basis for a distinctive interpretation of philosophy. And it is to be expected that the historian of philosophy will have his personal views on these topics. He is obligated, moreover, to make an explicit choice as to how his views will be related to the history he writes.

He may record the views of other philosophers as, in his judgement, they are to be interpreted and valued when they are studied in the perspective of his own interpretation of philosophy. Or he can attempt to interpret philosophical views as they appeared to the thinker who created them. The first mode of writing the history of philosophy has considerable value; for any philosophical view is illumined when examined in diverse perspectives. The writer who undertakes this mode of historical work, however, is obliged to make his intent explicit. If, on the other hand, the historian is attempting to record the creativity of, say, the pre-Socratics as they viewed it, then his own interpretation of the nature of philosophy cannot legitimately dominate his judgement concerning either the content or the value of the views he records.

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[2] Frederick Copleston, S.J., *A History of Philosophy*, The Newman Press, Westminster, Maryland, U.S.A., new revised ed., 1957, I. 29

Third, the historian may omit some of what has been attributed to Pythagoras on the ground that some of the latter appears to him to be unlikely or impossible. Thus, Guthrie provides what he calls a "fairly conservative account" of Pythagoras' philosophical accomplishments.[3] The meaning given to "conservative," however, derives from a thinker's views concerning reality and man's cognitive and spiritual capacities. Thus, thinkers nurtured by different views on these topics will differ among themselves as to what is likely or possible. The "conservative" will not be the same thing to the Vedāntin, the Zen Buddhist, the Cabbalistic Jew, the Trinitarian Christian, and the twentieth-century American or British naturalist. Thus, to offer a conservative estimate of Pythagoras' work without explaining what meaning of "conservative" has been adopted is to leave the basis of one's account unclear. And to offer a conservative account of Pythagoras' work based on any concept of man and reality save that of Pythagoras himself is to reinterpret Pythagoras' views in terms of alien concepts.

I end on a prescriptive note. There are available to the present-day historian three sources of insight concerning the content and the philosophical value of Pythagoras' philosophical work. These, in turn, provide three criteria for determining what can be properly included in an account of Pythagoras' philosophical work.

First, evidence on this topic is provided by the disciples and biographers of Pythagoras who either knew him or knew about him from those who had known him at first hand. What these writers say of him should become a permanent part of accounts of Pythagoras. It is to be expected that among the information given by these writers there will be much that is unclear and mutually contradictory. This will be true, however, of the historian's account of any thinker. Twentieth-century accounts of creative modern thinkers are of varying degrees of clarity and differ among themselves concerning the content and the value of the creativity recorded. It is wise for the historian of Greek philosophy to record the diverse accounts of Pythagoras' work. He should, of course, be free to state his own preferences among these accounts along with the grounds for his preferences and the interpretations he gives of the various accounts.

Second, there is the important phenomenon of the philosophical tradition. In such a tradition thinkers who have lived in widely separated places and times share views concerning man and reality. The important point here is that there have been recurring significant modes of view-

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[3] W. K. C. Guthrie, "Pythagoras and Pythagoreanism" in *Encyclopaedia* of *Philosophy* (Ed.-in-Chief, Paul Edwards), Crowell, Collier, and Macmillan, New York, N.Y., 1967, VII. 37-39

ing man and reality. A creative thinker can find inspiration, guidance, or support from an earlier thinker with whom he has a philosophical kinship. I have already noted the kinship between Pythagoras and Pico della Mirandola. There is, in fact, a Pythagorean tradition in Western philosophy. I suggest that what traditionally is attributed to Pythagoras and later thinkers who thought of themselves as in some sense working in the Pythagorean tradition ought to be maintained in present-day accounts of Pythagoras.

Third, as I mentioned above, there is also what appears to be a philosophical kinship between Pythagoras and other creative thinkers who do not think of themselves as Pythagoreans; who may never have heard of Pythagoras; and for whom it is perhaps not feasible to claim that they were indirectly influenced by Pythagoras. Of particular importance here are the aforementioned ten pairs of opposites to which it is said that Pythagoras gave metaphysical significance. One pair of opposites stressed by Pythagoras is male and female. And this is suggestive of the *yang* and *yin* of classical Chinese thought; of *Puruṣa* and *Prakṛti* of the vedānta; and of *Chokmah* and *Binah* of the Cabbala. Also, Pythagoras' reputed emphasis on the whole numbers one through ten is suggestive of the Taoist "The one produces the two and the three"[4] and of the Cabbalistic ten Sephiroth, to each of which is assigned one of the first ten numbers.

Speculation as to the significance of these resemblances lies beyond the scope of this paper. I draw attention to them here only to stress the importance of historical work on Pythagoras at the present time and how important it is that particular philosophical views traditionally associated with Pythagoras be not dismissed because they have been judged by criteria of value in philosophical work different from his own.

MARY CARMAN ROSE

... no evil can happen to a good man, either in life, or after death. His fortunes are not neglected by the gods; and what has come to me today has not come by chance.

—PLATO

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[4] Lao Tzu, *Tao Te Ching,* trs. by D. C. Lau, Penguin Books, Baltimore, Maryland, U.S.A., 1963, Bk. 2, LVI

ALUN LLEWELLYN

Man and Mind: The Universe

[Mr. Alun Llewellyn, Barrister of Lincoln's Inn and Fellow of the International Institute of Arts and Letters, has been a contributor to THE ARYAN PATH since 1962. His interests include poetry, the translation of the Ancient Books of Wales in the light of the Stoic and Indian philosophies, Celtic Christianity, and French Literature, among other varied subjects.

The present article, however, forms the third step in a line of thought which was opened by his previous articles "Man and Mind: Beauty" and "Man and Mind: Vision and Illusion" (THE ARYAN PATH, May-June and November-December 1976 issues respectively). In connection with the present series Mr. Llewellyn writes:

"I was originally intended to be a scientist and had to spend a year in the VIth form at school on advanced mathematics and physics. Most of my friends at Cambridge were scientists and I attended several of the lectures Eddington gave there."—ED.]

MAN cannot determine the meaning of his own life without attempting to weigh the meaning of the Universe which surrounds him. The earliest surviving record of his speculation on the matter, *The Epic of Gilgamesh*, while in form it dates from about 2000 B.C., probably summarizes an even earlier record of enquiry. Man realized that his Earth was formed from the heavens which surrounded it; and so the hero Gilgamesh is set to travel beyond the edge of Ocean, crossing the stream of stars (Fluvius Eridanus) which rings it, and to mount through the constellations to seek solution of the enigma of the creation of men and of their ultimate destiny. It is still among the stars that men look for that answer.

What distinguishes modern from ancient research is that men have now realized that the apparent pattern of the night beyond the Solar System is almost entirely illusory. What we see is not the Universe as it is but the Universe as it was many thousands, many millions, many thousands of millions of years ago. For light, the swiftest possible transmitter of knowledge to our senses, is a lagging traveller over the immense distances of Space. And the instruments which detect the emission of X-rays and radio-activity give a different and overlapping pattern to Space but one which belongs at least in part to a possibly even remoter position in time. The problem is complicated even further by the supposition that the Universe must, by the necessities imposed by its existence, be enclosed by re-entrant form. Light cannot escape from it but must travel round it, and so with every other form of energy. It has been argued, therefore, that what we detect in the heavens may be a

reduplication in space as well as a duplication in time. What is certain is that we can tell what *was*; we do not, except within relatively narrow limits, know what *is*. Neither can we know precisely in what form the concealed present will impose itself on our future. Our physical sight, even when extended telescopically or supplemented by radio-telescopes, gives us nothing but illusion; and the mind has now to repeat on a cosmic scale what it has achieved for conditions on Earth, the perception which replaces illusion with vision.

The first step taken has been to examine the fundamental structure of things, the ultimate constitution of matter. The atom, postulated by Greek philosophers as the indivisible unit from which the Universe with everything in it was built, was found, and found to be itself subdivisible into many processes. The atom in its basic form has a nucleus, the proton, and an outer "shell," the electron; the former with a positive, the latter with a negative, electric charge; a complementary balance of opposed yet interdependent forces. The origin of the proton, the electron, and the considerable number of processes at work between them, or as a result of them, and of the photon, the "unit" of light, is a question which has yet to find its answer.

Much enquiry into the atomic sub-structure has had a terramorphic character. Niels Bohr's original image of it as a minute solar system with "planets" revolving about a central "sun" was of this sort. The electron does appear to orbit the nucleus and while orbiting it has an intrinsic spin of its own; much as Earth, while both orbiting the Sun and rotating on its own axis, has within that precessional movement a further oscillation (nutation) due to the gravitational variations imposed by the relative positions of Sun and Moon. It is not entirely impossible that sub-atomic processes examined on Earth may have their behaviour conditioned by Earth and, when examined (say) on the surface of the Moon or Mars, might be found to be altered somewhat—though this is not to deny that the behaviour of Earth and its companion planets is governed by the same ultimate forces which control the atom.

Research was at first directed, under the influence of Bohr's imaginative symbolism, towards detection of "particles" within atomic structure, that is, towards-pin-pointing "planetary bodies" of observable mass in trajectory around a focus for their motion. The same difficulty was encountered as faced by Zeno the Logician (fifth century B.C.) in defining the flight of an arrow; to reduce it to an ascertainable position in time is to assume it at rest, without movement, in a series of sequent locations.

The concept of a moving "particle" was replaced by the concept of a continuous "wave." But this too, particularly in the case of the photo-

unit of light, was found insufficient. "Wavicle," combining the idea of frequency with the idea of "mass," however minute, is a term conveying a more recent attempt to envisage the phenomena.

It is nevertheless clear that some force must restrain and contain these frequencies. Like the movements of a violin string, which sounds only when it is secured at both ends, the sub-atomic rhythms have a "beat" of regular number — their succession is not broken into irregular half-beats. The one process which appears to resist this force is the swiftest yet known, light. Its photon-spin appears to have a characteristic which makes the "wavicle" act like waves of the sea when they press against the shore and peak into combers. This broken but repetitive cycle of energy is described as the "quantum," the special form of the activity of light. It is represented in Planck's formula by the symbol h and its ratio to normal spin calculated as two-thirds divided by 10 to the power of 27. But since light is a predominant force in our Universe, it is argued that h is a constant for all orbital spins on the sub-atomic scale. The difficulty posed by Zeno, that a thing in motion cannot have at the same time both position and movement, so far as our minds can define them, was intellectually stated by Dirac with the convention that if q be position and p mass-velocity, then p multiplied by q can never be the same as q multiplied by p. For these symbols are not constants but, as mathematicians call them, operants; and position (q) varies indefinitely and mass also varies according to velocity (p). The difference is represented in a further formula of which Eddington gives one account: h multiplied by the square-root of -1 and divided by 2 pi; Hoffman another, in which the square-root of -1 alternatively divides h.

Pi is of course the relation of circumference to diameter (22 to 7) in the two-dimensional mental concept called a circle. The square-root of -1 is recognized as "imaginary" so far as the mechanics of mathematical calculation are concerned. Jeans, discussing this formula, states that "it expresses the results of the theory of Relativity in the simplest possible form. ... this imaginary quantity appears to be Nature's way of working, but we cannot tell why." This result is not an answer. It is the statement of a problem so far as men's minds can as yet state it. But it may be added that -1 has as much significance in reality as +1. Both figures stand at equal distance from a position called *0* (nothing) which is no more than a conventional point of reference. They have as equal a factual basis as a step sideways to the left and one taken to the right. The Newtonian discovery that the force of gravity varies *inversely* as the square of the distance is an illustration of "Nature's" habit of balancing negative with positive forces and of men's intellectual ten-

dency to explain it in two-dimensional terms. Yet both our Galaxy and the Solar System have assumed a disc-like single plane of action and it is possible that, at least within their area, two-dimensional forces are preponderant though not necessarily dominant.

The effect of human habits of thought in both concept and deduction upon Man's interpretation of the Universe is hard to avoid. Plato made the point that men say "was," "is," "will be," but that in truth is alone can properly be used. The unquestionable success of mathematical calculation in exploring the Solar System lends force to Jeans's comment that the Universe is less of a great machine than a great thought.

To re-state the position: events have already occurred in the Universe the effects of which and the knowledge of which will come to us in our future. It is in this sense that Time is relative and it is only within our own frame of reference that our future can be thought of as predetermined. The Universe has a past and a future of its own. In a parallel way, we can record the motion of a sub-atomic process in a fraction of a billionth of a second, but that "life" is merely the duration of our perception of it; the process itself might be infinite and eternal. It has been well proposed (by Hoffman) that protons and electrons do not operate in space and time; space and time work within the area which these "wavicles" possess. For men's thought, which can be electronically recorded on an encephalograph, is itself a process of "wavicles" within "wavicles."

Two interpretations of the history of the Universe have been argued on the basis of sub-atomic research. The first, that matter is not only indestructible but that it is constantly being injected into or produced within the Universe (Steady State theory). The second, that it began as a single concentrated Atom whose convergence of energies forced it to explode and scatter, a rapid dispersal still continuing but which must inevitably end in a crushing re-concentration upon a single point from which a new explosion must result (Big Bang or Cyclic theory). This latter belief accepts that all existent forms in the Universe must ultimately be destroyed, the destruction of the Solar System being included as a mere incident. That in a newly fashioned Universe a new Solar System and a new Earth should then be created is not accepted as inevitable. It is this second theory which generally prevails. The emergence of Man on Earth is discounted as Chance and our evolution under the pressures of a blindly causal Necessity seen as dependent on that unrepeatable Chance, by Jacques Monod, for example. The same philosopher argues that we deceive ourselves with moral suppositions as to the purpose of existence and try to impose on what is what we prefer to

think OUGHT to be.

The Big Bang theory finds its justification in the centripetal force called gravitation, powerful enough to distort the path of light into its own field of force. which condenses the galaxies from clouds of gas, creates stars and planets as it transforms matter from light hydrogen into heavy iron, squeczes the crust of Earth in sliding plates, compresses stars into their extinction as white or black dwarves, forces the bursting reaction of stars into Novae and ultimately into the introverted negation called Black Holes. It is imagined that the inward condensation of matter and energy must reach a logic beyond logic, and all matter, space itself, and events in time be actually turned inside out. The Big Bang theory, however, fails to determine into what the "balloon" of cosmic expansion must extend and within which it must again contract; what in short it is that contained and conceived the primordial Atom.

To some extent the idea of such expansion, presumably simultaneously in all directions, and similar contraction within some unidentifiable Void parallels the earth-centred concept familiar to the Greeks and their medieval successors. The argument that the Universe may not be such a Sphere but a Vortex was set out in THE ARYAN PATH, October 1969 and November 1969 ("Man and Mind: Space" and Man and Mind: Time"). The Universe we know may be an eddy in a stream of energy coiled from it like the end-crack of a whip. It is a supposition which could reconcile the Big Bang with the Steady State since that outermost surge of energy may be presumed incessant.

The present limits of our knowledge, the inability of our mental and mathematical concepts to contain the forces which in effect contain them, should not be allowed to obscure the possibility that the negative Black Hole and the positive Galaxy, anti-matter and matter, may be interdependent, that one is a balance for the other, products of a vortex whose contrasting layers of motion, of "space" and "time," form a consistent whole.

If indeed our Solar System and Earth occurred as a rare accident among the immeasurable array of molecular aggregations, the Chance of such an accident is as much a product of Necessity as any other formation. Above all, Man has appeared; and his appearance is a fact which he is forced to accept. What modern research tells us is that energy produces light, light produces matter, matter produces brain, and brain, mind — another light which examines itself, its origin, and its direction. The future growth of mind is for mind to determine, to know what IS and from that knowledge test what OUGHT to be. Faced with the challenge of the Universe from which he is born, Man must exercise

his unique faculty of creating a future to give deeper resolution to the statement of the Greek Parmenides: whatever can be *thought* can *be*.*

ALUN LLEWELLYN

Educ!

How far can a free mind reach
— If not to grasp at least to glimpse
The ultimate?

Without the mind nothing
With it all things begin
And end.
Some few the most desired the most dreaded
Grow beyond themselves.

Cherish the mind of a child —
Any child every child.
Don't frustrate him with terminals
Free him from your fetters
Leave his mind open to the clear sweet flow of thought
—To fresh streams of thought —
Rejoice when he transcends you!
Let him explore the infinite variety
Of God.

DOROTHY ELLIN FLAX

Heralds

Zero outside. Here,
on my sill, the first white stars
of spring leap to bloom.

DOROTHY ELLIN FLAX

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Pet-Shop Window

(For Sale: Long-tailed Monkeys. £30)

Through the window
Piteous eyes
Follow every movement,
Wistfully gaze through the glass,
Searching for the forest wild,
Labyrinths of branches,
Sunshine sifting through.

All they meet is other eyes
Full of curiosity,
Dead to reverence;
All they see is
Bars of iron;
All they know
Captivity.

After freedom unrestrained,
Days of mad activity,
Swinging high among the boughs,
Chattering gaily in their glee,
Only joy, untrammelled, free —
No companions here to play
All the happy, careless day,
Tease and chase and run away;
No calling, flying, leaping race.

Instead of branches sweeping wide
Only bars of metal
Closing out the sky,
Which little hands — so human
They might be a child's —
Cling to in despair.

Fearful eyes meet curious eyes
Of men without compassion.

AUDREY S. LA ROCHE

BRIAN G. COOPER

Religion in Communist Bulgaria

[Mr. Brian G. Cooper, M.A., B.LITT., Head of General Studies, Barking College of Technology, is well known to our readers by his many contributions to our pages. In this article we have a well-informed description of the status of various Christian groups who live their religious lives and continue their Christian activities in Communist Bulgaria. Mr. Cooper visited Bulgaria in 1976 and was able to discuss the subject with many senior members of Christian denominations in addition to acquiring first-hand impressions.—ED.]

SITUATED in the heart of the Balkans, Bulgaria is relatively little known in other parts of the world. As a visitor there in 1976, attending an international religious conference and studying the life of the Orthodox and Protestant churches, I found it a fascinating land. There is a rich diversity of nationalities, the nine-million population comprising Bulgars, Turks, Armenians, Greeks, Russians, Gypsies, and Jews. Sofia, the capital city with around a million inhabitants, both is a modern industrial centre and justifiably boasts of being "the greenest city in Europe." There is an average of something like three hundred square yards of lawns, shrubs, trees, and flower-beds for each inhabitant, and only five minutes' tram ride from the city centre is the forest of Liberation Park, modelled on London's Hyde Park. As the city's backcloth, Mount Vitosha rises majestically some seven thousand feet: famous for its lush meadows in summer and snow sports in winter, it is also notable for ancient Orthodox shrines and a busy convent.

Staying for some days in Sofia, one is soon made aware of the essential continuity of the Bulgarian historical experience and of the central role the Christian religion has played in this. The Romans named the capital Serdica, and their Forum and roadways can still be seen, and their paving stones walked on, in a modern city subway. St. George's Church, dating from the fourth century, and being restored for public worship while I was there, is a simple edifice reminding one of Bulgaria's earliest Christians. Only five minutes' walk away, the Banja Bashi Mosque symbolizes the centuries-long domination by the alien Muslim Turkish power. Not far away, on the Lenin Square, stands the large metropolitan cathedral, St. Ndelya's, containing priceless ikons and relics, including those of a Serbian saint-king, and its whole interior is covered with frescoes depicting Christ's life, from the Nativity to the Ascension. On an even grander scale, close to the National Assembly

buildings, is the vast Alexander Nevsky Memorial Church, built only seventy years ago to commemorate Russian help in the war of liberation from the Turks, in 1878. In traditional Orthodox style with five huge domes, its interior has many magnificent frescoes of Christ, Old and New Testament personages, and famous Bulgarian saints. Sunday by Sunday, this church is packed for the Orthodox liturgy: and my weekday visit witnessed a constant stream of devotees, maintaining silence and prayer before the altars and ikons. In this respect, this church is typical of many in the city. Many of Sofia's citizens drop into church on their way to or from work, or while out shopping, for quiet moments of reflection and meditation, or for a special service. I discovered that social gathering is important too: in one church, after a requiem service, the family of the deceased distributed special bread and cakes to everyone present, thus expressing the Orthodox understanding that a funeral should be the time to celebrate Heaven and Resurrection, rather than dwell on the sadness of the bereaved.

Understanding the place of religion within contemporary Bulgaria requires a proper historical perspective. Founded in 681, the Bulgarian state became an important political entity, stimulated and encouraged by the Orthodox Church. The Bulgarian people were converted to Christianity in 865, under Prince Boris. The famous Slav educators, brothers Cyril (Constantine the Philosopher) and Methodius, later canonized, created the Slavonic alphabet and laid the foundations of the Slavonic script. Much of national culture was lost during the long period of the Turkish yoke, from 1393 to 1878, but the strong sense of national identity remained alive, and Orthodox Christianity throughout these centuries was its focus and major expression. With the emergence of the Bulgarian independent state in modern times, the Orthodox Church maintained its standing and respect at government level, along with mass popular support, and both have been continued in the post-1945 Communist society. According to Professor Todor Sabev, of the Orthodox Theological Academy in Sofia,

> ... the role played by the Church in creating Bulgarian culture and safeguarding the people from assimilation during the five centuries of Turkish rule has been universally recognized, even by Georgi Dimitrov, the founder of our modern socialist state. Communists have recognized the important social role of the Churches, because Christians work in the factories and in the co-operatives to create the new society. The Church is closely linked once again with the ideals and struggles of the people, with their hardships and their successes. Our fellow citizens know we are interested in establishing peace and social justice, friendship and co-operation between the nations.

There are some six million baptized Orthodox Christians in Bulgaria today, though not all are regular worshippers Sunday by Sunday. Bulgarian Orthodoxy is organized through eleven dioceses within Bulgaria itself, one each in Canada and U.S.A. serving the *émigré* communities, and also parishes in Istanbul, Romania, and Hungary. In Bulgaria, the Church is the major non-state, non-Communist organization, with 12 metropolitans, 10 bishops, 1,500 priests, and 400 monks and nuns, who work in more than 3,700 churches and chapels and 120 monasteries throughout the country. The Orthodox Church also has two institutions for theological education, with some 350 students; I visited the one in Sofia, and was much impressed both by the well-stocked library and by the high quality of church music and liturgical training. Church farms, a publishing house, and workshops supplying liturgical needs such as candles and vestments, are all part of Orthodoxy's institutions in contemporary Bulgaria.

The basic principle of post-1945 Church-State relations, and consequently of Christian-Communist relations, is that of Church-State separation. All religious bodies have equal legal standing, and the privileged constitutional position enjoyed by the Orthodox before 1945 has ceased — though the Orthodox Church, because of its historic role and numerical following, remains the dominant religious body. The Church does not run educational or charity institutions, such now being the exclusive concern of the State (except for theological training). Church-State relations are laid down in the Constitution of the People's Republic, the Religious Denominations Act, and the Penal Code. Article 4 of the Religious Denominations Act clearly states: "No one is to be persecuted or restricted in his civil or political rights, nor is to be exempted from his duties, entrusted to him by the law, on account of his belonging to one or another confession, or because he does not belong to any confession whatsoever." Article 2 guarantees freedom of conscience and faith together with freedom to perform religious rites; there is also freedom to build places of worship. Continuing Church-State relations are negotiated by the Church with the State Department of Cults.

Apart from the Orthodox, the next largest group of Christians is the Roman Catholic community with 50,000 members and some forty priests. The Bishop has his seat at Plovdiv, and there are thirty active churches. Closely linked with them are the Roman Catholics of the Eastern Rite, the Uniat Church, with some 10,000 members. Guided by an Apostolic Exarch in Sofia and twenty priests, they constitute 25 parishes with 17 churches. Twelve Armenian parishes throughout Bulgaria serve the needs of some 22,000 Armenians; their Apostolic Church

is under the jurisdiction of His Holiness the Supreme Armenian Catholicos, Patriarch Vasgen I, in Echmiadzin in the U.S.S.R. The Protestant churches are quite small, numbering about 50,000 people altogether, and comprise the Congregational, Methodist, and Baptist Churches and the Pentecostal and Adventist congregations.

While in Sofia, I made a point of visiting fellow Protestants in that city. I set out, on a bright Sunday morning, for the Baptist church in Pelovsky Street, in a leafy suburb. It was a small church, crowded with over a hundred worshippers, of all ages and several nationalities. The service got under way with fervent hymn-singing to a small organ, and I noticed that everyone had a hymn-book, and many Bibles were in evidence. The church itself, though very plain in the European Baptist style — the only decoration being the pulpit-cloth bearing a Cross and a "God is Love" inscription — was well cared for. A deep and unsophisticated spiritual fervour pervaded the worship, held Sunday morning and evening. In addition, a midweek meeting for prayer and Bible study, and a women's meeting, are held, while a "Sunday school for adults" is linked to Sunday-morning worship. The Baptists are a very small group in Bulgaria, numbering under a thousand, but they have churches in several cities as Varna, Plovdiv, and Lom, as well as "gypsy churches," particularly famous for their lively music.

The Bulgarian Orthodox Church is fully involved in the international ecumenical movement, belonging to and fully participating in such organizations as the World Council of Churches, the Conference of European Churches, and the Christian Peace Conference. Patriarch Maxim, the head of the Bulgarian Orthodox Church, and Metropolitan Pankrati, responsible for its external relations, told me personally of their commitment to ecumenical Christianity, as a means of breaking down the barriers of ignorance and misunderstanding dividing men of religion in different political systems — particularly in the context of a divided Europe. As Professor Sabev has said:

> During the difficult period of the Cold War there was little opportunity for the churches in East and West to know one another or to have many contacts. It is now time to stop generalizing about the life of the churches in the East from certain fragmentary facts which are interpreted on a Cold War basis. We don't need a special concern for the churches in the East but mutual aid between all the churches and a strengthening of brotherly solidarity.

It is surely most significant that the Bulgarian Orthodox Church sees the ministry of peace and reconciliation in divided Europe as a priority of the contemporary Christian task, particularly in the post–Helsinki-

Agreement period, and also in relation to the crying needs of the Third World. Metropolitan Pankrati of Stara Zagora has declared:

> Guided by the evangelic principles of love and goodwill, we hail with joy and satisfaction the results of the final all-European conference precisely because of the fact that they offer prospects for establishing peace and security in Europe, which is now called upon to serve as the bridge of trust and friendship to other continents as well, and to become a strong link of peaceful co-operation in the different parts of the globe, an essential prerequisite and guarantee of an effective aid to the countries of the Third World. With this conviction, believers, Churches, and ecumenical organizations have been giving their contribution to the cause of reconciliation, unity, and understanding in Europe.

Far from the cathedrals and public ecumenical forums of Sofia, I saw yet another side of Bulgarian religious life, in the ancient and beautiful monastery at Rila, founded in the ninth century and now the largest centre of monastic life in the Balkans outside Mount Athos. Rila has become an international tourist centre, yet this has in no way spoiled its deep serenity of the spirit, its unhurried calm, its profound sense of mystery, all focusing on the daily celebration of the Liturgy and the continuous reverence of monks and visitors alike for the memory and precious relics of the monastery's founder, John of Rila, saint and hermit. Rila is a place of pilgrimage and of healing: prayer at St. John of Rila's shrine has brought new health to many hundreds — yet the Orthodox Church in Bulgaria accepts this as something natural, something in the ongoing pattern of the Christian experience, not a "miracle" to be marvelled at. Such an attitude of quiet acceptance and humility speaks volumes for the depth of spiritual reality and experience in the Bulgarian Orthodox Church of today, in the Communist society of that country.*

BRIAN G. COOPER

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* Sources for the above include: *Churches and Religions in the People's Republic of Bulgaria* (Synodal Publishing House, Sofia, 1975); statements of His Holiness Patriarch Maxim and Metropolitan Pankrati of Stara Zagora, at the June 1976 Christian Peace Conference, Sofia Consultation; interviews with the aforegoing, and with Professor Todor Sabev, of the Orthodox Theological Academy, and with other Orthodox and Protestant churchmen. — B.G.C.

RAJENDRA PRASAD ACHARYA

Dr. Schweitzer's Message: Reverence for Life

[We welcome Shri Rajendra Prasad Acharya as a new contributor to THE ARYAN PATH. In this first contribution Shri Acharya collates significant statements from Dr. Schweitzer with earnestly appreciative comments, and brings out how "Reverence for Life," is a comprehensive ethical framework. Of particular interest is his reference to Dr. Schweitzer's warning against any interpretation of an abstract ideal which permits any avoidable harm to any living being. We must be cautious indeed before endorsing any "larger expediency" that seems to require avoidable immolation of any creature.—ED]

ALBERT SCHWEITZER is regarded as one of the most enlightened liberal humanists and original thinkers of the twentieth century. A man of a deeply contemplative turn of mind, with a strain of monistic mysticism in his thought, he regarded all life as noble, precious, even sacred, and subscribed to the essential mystic doctrine of the ultimate unity, equality, and community of all life. A philanthropist *par excellence,* he made his life one shining example of selfless and dedicated service to suffering humanity — voluntarily devoting his entire life to healing and rehabilitating the poor, sick, diseased black Africans as a compensation for the centuries of European colonial exploitation, political oppression, and injustice inflicted on them. He expounded the message of his life in the profound gospel of "reverence for life."

Dr. Schweitzer's gospel of "reverence for life" is a profoundly positive and comprehensive life-philosophy. Life for him is an inclusive totality or cosmic unity embracing the entire range of existence and encompassing all the realms of being — material, moral, and spiritual. His concept of "reverence for life" is not only a supreme guide to individual ethics and social morality but also a profound awareness of the unity and fellowship of all life.

Dr. Schweitzer's philosophic vision of life and universe is in sharp contrast to the abstract, dualistic metaphysics expounded by Descartes, which postulates a dichotomy between matter and spirit, and makes man an isolated and alien being estranged from the cosmic stream of life. Dr. Schweitzer's is a philosophic view which envisages an intimate and indissoluble relationship between microcosm (man) and macrocosm (universe), self and society, creature and the created cosmos. In contrast to what Schweitzer calls Descartes' "dead world-and-life view,"[1] his own

[1] Albert Schweitzer, *Reverence for Life*, Bhavan's Book University Series, Bharatiya Vidya Bhavan, Bombay, 1963, p. 1 (All references are to this publication.)

philosophy has as its basic postulate the intuitive realization that "I am life which wills to live in the midst of life which wills to live."[2] And according to him there bursts forth from this assumption "a living world-and-life view which can deal with all the facts of Being. A mysticism of ethical union with being grows out of it."[3]

And he notes that, just as in his own will-to-live

> there is a longing for wider life and for the mysterious exaltation of the will-to-live which we call pleasure, with dread of annihilation and of the mysterious depreciation of the will-to-live which we call pain, so is it also in the will-to-live all around me, whether it can express itself before me or remains dumb.[4]

What he calls "the will-to-live" is the inalienable and spontaneous inner urge in every individual being towards its own preservation, maintenance, and self-development.

The ideal of "reverence for life" enjoins that one should cherish for all others' will-to-live the same reverence as one does for his own. It calls for an attitude of deep solicitude, supreme commitment, and responsibility towards the maintenance, promotion, and upliftment of all life in its varied aspects — material, moral, and spiritual. For Schweitzer "reverence for life" forms the very cornerstone of ethics. "Ethics," says Schweitzer, "are responsibility without limits towards all that lives"[5] and "it is good to maintain and to encourage life, it is bad to destroy life or to obstruct it."[6] Crystallizing and illuminating further his conception of good and evil, Schweitzer says:

> ... everything which in the ordinary ethical evaluation of the relations of men to each other ranks as good can be brought under the description of material and spiritual maintenance or promotion of human life and of effort to bring it to its highest value. Concersely everything which ranks as bad in human relations is in the last analysis material or spiritual destruction or obstruction of human life, and negligence in the endeavour to bring it to its highest value.[7]

He also affirms that constant regard for everything that lives down to the lowest manifestation of life is a demand made by rational ethics, and he characterizes "thoughtless injury to life as incompatible with ethics."[8]

"Reverence for life," as Schweitzer enunciates it, is an inclusive attitude and way of life, subtle and profound in its connotation, and infinitely wide-ranging in its scope, dimensions, and application. It is a series of ideal values, norms, and disciplines — material, moral, spiritual,

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[2] *Ibid.* [3] *Ibid.* [4] pp. 1-2 [5] p. 5
[6] p. 2 [7] p. 2 [8] p. 4

and social — blended harmoniously into the living unity of one single, sovereign principle. Love, compassion, tolerance, non-violence, self-restraint, self-sacrifice, resignation to life, non-possession, and indeed all ideal values ministering to moral and spiritual upliftment and perfection of humanity, are embraced by this single, inclusive principle.

The quintessential teaching of this "reverence for life" is the principle of humanity. It is the ultimate criterion of human attitudes and conduct, the supreme touchstone of spirituality and ethics for man. Whatever is consonant with the principle of humanity is truly ethical and rational; whatever violates this principle, whether in the service of the personal self or the pursuit of an abstract doctrine like "collective interest," is unwarranted and morally reprehensible. Thus Schweitzer observes: "Ethics go only so far as does humanity — humanity meaning consideration for the existence and the happiness of individual human beings. Where humanity ends pseudo-ethics begins"[9]; and, again, "the foundation of law and right is humanity."[10] Judged by the absolute standard of the law of humanity, all the anomalies and inequities, aberrations and imperfections, in human conduct, beliefs, and attitudes stand exposed and condemned. Thus he points out how often the vulgarest and most unscrupulous political opportunism and narrow utilitarian expediency parade themselves as lofty idealism by professing commitment to some abstract political dogma or doctrine, and in the process commit deepest injustice to individual human beings by violating the essential and sacred human rights of individuals.

Schweitzer's view of life condemns a narrow, self-centred personal existence. For him a life of isolation from society, whether for personal self-gratification or for promotion of some narrow ideal, is barren, negative, and abominable. Man, being an integral part of society, must identify himself with the mainstream of the life of society. He says:

> Just as the wave cannot exist for itself, but is ever a part of the heaving surface of the ocean, so must I never live my life for itself, but always in the experience which is going on around me.[11]

The ethics of reverence for life imposes on everyone the duty

> to be concerned at heart with all the other life-destinies which are going through their life-course around him and to give himself, as man, to the man who needs a fellow-man.[12]

Striking a profoundly humanistic note, he says:

> Open your eyes and look for a human being or some work devoted to

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[9] p. 35 [10] p. 42 [11] pp 26-27 [12] p. 30

> human welfare, which needs from someone a little time or friendliness, a little sympathy, or sociability or labour. ... Search then for some investment of your humanity.[13]

He has further memorable and illuminating words in this context:

> But one with another we have all to recognize that our existence reaches its true value only when we experience in ourselves something of the truth of the saying "He that loseth his life shall find it."[14]

The ethic of "reverence for life" also calls for an attitude of serene resignation and mature acceptance of life. It believes with Shakespeare that "Readiness is all." Based as it is on a profound life-and-world affirmation, it condemns an attitude of despair or dejection when faced with the trials and tribulations of life and advocates an attitude of absolute acceptance of all of life's circumstances — good or evil. And striking a profound and pregnant note in this regard he observes, "Resignation is the vestibule through which we enter ethics."[15]

The principle of non-possession (or *Aparigraha,* as it is called in Hindu scriptures), which is solemnly enjoined by the *Īśāvāsya Upaniṣad* and Patañjali's *Yogasūtra,* finds an exalted place in the scale of values embodied in "reverence for life." Here Schweitzer's approach comes close to the Gandhian principle of "trusteeship," which formed the keystone of Gandhian social philosophy. Like Gandhi, Schweitzer holds the view that:

> wealth acquired or inherited should be placed at the service of the community, not through any measures taken by society, but through the absolutely free decision of the individual.[16]

Wealth is not a matter of the individual's absolute right but of a sacred trust committed to the purposes of society after the barest minimum needs of personal life are met.

Schweitzer was an apostle of mercy. He attached profound importance to love, compassion, charity, and non-violence in his ethic of "reverence for life." These noble ideals, which formed the core of the Buddha's teachings and Jesus' message in the Sermon on the Mount, are fervently cherished and enjoined by Dr. Schweitzer. But human sympathy and compassion, he insists, instead of being confined to fellow human beings, should be extended to all living sentient beings — plants, insects, and animals. Man must not commit violence or injury to any form of life so long as it does not become absolutely indispensable for him on grounds of self-preservation and self-maintenance. And what is more, he

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[13] p. 29 [14] p. 31 [15] p. 11 [16] p. 24

should constantly try to mitigate the sufferings of lower creatures as part of his compensation for the miseries which he inflicts on lower life in the process of self-preservation and self-sustenance.

Reverence for life is for Schweitzer the crowning virtue — the *summum bonum* in life. It is the ultimate and highest court of appeal in human life. What Schweitzer means by "reverence for life" is nothing short of the maintenance, enhancement, and promotion of life in the deepest, purest, and most elevated sense; but he was well aware that such a noble and lofty gospel might well serve as a cloak for ignoble and abominable pseudo-ideals and objectives. Therefore, in solemn warning, he says:

> ... only the most universal and absolute purposiveness in the maintenance and furtherance of life, which is the objective aimed at by reverence for life, is ethical. All other necessity or expediency is not ethical but only a more or less necessary necessity, or a more or less expedient expediency.[17]

Schweitzer's "reverence for life" is not only a sublime humanistic gospel but also a penetrating statement of moral and spiritual philosophy. "Reverence for life" in Schweitzer's conception means each individual's reverence for the will-to-live within and without. But the will-to-live means not only the passion of every life for material preservation and advancement, but also embraces the nobler and sublimer passion for moral self-perfection and spiritual self-fulfilment. Thus it is an inclusive ideal and vision of life. Let this enlightened message of "reverence for life" serve as a beacon-light to modern man who has lost his proper path, being obsessed by egocentricity and deeply beset by the sins of inhumanity, cruelty, and injustice to fellow creatures. May it guide, inspire, and illumine him to a more positively humane, moral, and spiritual quality of life!

RAJENDRA PRASAD ACHARYA

Ah! a new thought — all life is one, and we are brothers to the birds and trees. Our life is a necessary and integral part of the Energy that turns the wheeling planets, and holds the world in space.

—ELBERT HUBBARD

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[17] p. 33

New Books and Old

"That Myriad-Minded Man"*

There could be no better illustration of the theme that man is the microcosm of the macrocosm than this excellent and fascinating biography of George William Russell, the Irish poet, author, mystic, theosophist, reformer, journalist, economist, artist, patriot, and visionary, better known under his pen-name, "Æ." His life was a world teeming with countless ideas and ideals, activities and realizations next to plans and dreams, individual experiences and collective endeavours, encounters with figures of world renown and intense care for the poor Irish farmers, a constant cross-fertilization of the spiritual and the material, the heavenly and the earthly, the remote legendary past of ancient Eire and the practical problems of the Irish nation in the present.

He was not concerned so much with achieving greatness in any single field. It would seem that his genius lay rather in the exemplification of unity in diversity, but a diversity so wide and encompassing, consisting of so many areas of interest and effort, that to forge the bewildering multitude into a single life of service, art, and discovery must have required the power of a giant. Yet this giant is not a superior being in the sense which would apply to a Leonardo da Vinci: Æ's perfection was not one of extreme specialization and the deepest possible penetration in one or two fields but one of reaching for the utmost possible to a man certainly more gifted than the ordinary, yet fully a man of our times, with his normal means and his paranormal visions, in his own difficult circumstances and having to cope with the problems so typical for a rich configuration of life, aptly characterized by the author of this biography in the titles of some chapters: "A Poet among the Farmers" and "A Pacifist Faces Violence." The unifying inspiration binding the bundle of aspirations into a single line of meditation or prayer of life was Æ's inexhaustible devotion to the True, the Good, and the Beautiful; and this found a channel of expression in his attachment to Theosophy and his lifelong ardent admiration for Madame Blavatsky and William Quan Judge.

A short review of so complete and detailed a biography as this one is necessarily superficial: any number of important points mentioned would imply the agonizing exclusion of twice as many others, equally valuable. The description of G. W. Russell's life from 1867 to 1935; his background and associations; his work for *The Irish Theosophist* and the Dublin Lodge of the Theosophical Society; that for the Irish Agricultural Organization Society and for *The Irish Statesman*; the birth and development of his poetry; his contact with the theatre; his indelible role in politics and economy — all this reads like an epic in which the heroes of the spirit mingle with the stars of culture and these again with the artisans of a better world. Æ's interests ranged from the legends of ancient Ireland to the *Mahābhārata* and *The Secret of the Golden Flower*; his memories reached back into early childhood; while his psychic and spiritual perceptions swept from the elfin voices of lowly

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* *That Myriad-Minded Man: A Biography of George William Russell "A.E.,"* 1867–1935. By HENRY SUMMERFIELD. (Colin Smythe, Gerrards Cross, Bucks., U.K. 354 pp. Illustrated. 1975. £ 8.75)

plants to the gigantic Æon and the brilliant *Augoeides*.

Theosophists will be fascinated by this fine book; for here is the picture and story of a man, unfolding and progressing to higher realms, and many anecdotes stand out like gems in the history of the movement they support. One example: the biography relates how the pen-name "Æ" was connected with Russell's vision of an Æon, a term denoting a highly spiritual cosmic being in Gnosticism. The magazine *The Theosophical Movement*, in an article recording the departure of the poet from the terrestrial scene on 18 July 1935 (Vol. v, p. 157), furnishes the additional information, *avant la lettre*, that the printer had not been able to read the mysterious Gnostic name, and had shortened it to "Æ"! Later Russell began to use "Æ" as a pseudonym. Mr. Summerfield tells us that Russell himself "preferred the joined form and was annoyed that printers persistently divided it [into "A. E."], but eventually he fell into the habit of using the separated letters for his own signature."

Practically all interested readers will find something to their tastes on each and every page of this biography. No matter how large the variety of subjects, the treatment is always serious and well-balanced, the characters are finely drawn, and the situations beautifully sketched. Difficult aspects of philosophy, mysticism, economy, or agriculture are explained in both scholarly and captivating fashion. The illustrations are well chosen, and some of them must be quite rare. Mr. Summerfield deserves congratulations and gratitude for his myriad-quality book about a "Myriad-minded Man," a formidable task performed with love, brilliance, warmth and good humour, and a fine service rendered to many for a long time.

ARMAND COURTOIS

"The Course of Islam"*

MR. H. M. BALYUZI has given us a fascinating account of the man who founded a religion whose story is not yet closed and the appreciation of whose mission will contribute in no mean degree to an understanding of the forces that move world history. Mr. Balyuzi traces the "inadequacy" of Western writers' assessment of the Prophet Muhammad to their being convinced that his was a deluded personality, however impressed they were otherwise. Mr. Balyuzi on the other hand believes the Prophet "to have represented God's purpose and guidance for mankind" and the authenticity of his mission to be shown by "his power to re-create the lives of men" and by his having given them "the gift of the second birth." He notes as remarkable the fact that the civilization and culture that grew on the soil of Islam "were not wrought by Arabs alone or by Muslims alone" but that "different nations and creeds were partners in this great adventure" (p. 3).

Mr. Balyuzi gives a graphic account of the homeland of the Prophet and his early years; the anguish and agony of his first experience of revelation; the opposition that he met at the declaration of his mission; the ignominious treatment that was meted out to him by his kith and kin; and his ultimate triumph.

In a chapter on "What Muhammad Taught" he shows us briefly what

* *Muhammad and the Course of Islam*. by H. M. BALYUZI. (George Ronald, Oxford. 457 pp. 1976. £5.75; $14.75)

Islam means. The spirit of Islam can be conveyed no better than by referring to the opening *Surah* of the *Qur'ān*, which gives a prayer addressed to "the Lord of the Worlds," marking the cosmic orientation of Islam. The verses, which have been fittingly quoted by the writer in Arberry's translation, present Islam in its human relevance:

> It is not piety, that you turn your faces
> to the East and to the West.
> True piety is this:
> to believe in God, and the Last Day,
> the angels, the Book, and the Prophets,
> to give of one's substance, however cherished, to kinsmen, and orphans,
> the needy, the traveller, beggars,
> and to ransom the slave,
> to perform the prayer [*salat*], to pay the alms [*zakat*].
> And they who fulfil their covenant
> when they have engaged in a covenant,
> and endure with fortitude
> misfortune, hardship and peril,
> these are they who are true in their faith,
> these are the truly Godfearing.

An unbiased assessment of a great religion, its beginning, and the course of its development is not possible without some sensitivity to religious values in their multifarious expression in historical experience. Islam, as its name suggests, is submission (to the will of God) and the peace which is born of it. It is one of the major religions of the world: substantial communities of mankind across the centuries have been guided by its teachings and it is yet a force to be reckoned with in its contemporary presence. Hence it is all the more imperative to know who the man was who founded the religion called Islam; who, without any education, wielded a tremendous influence on the development of man's civilization; and who, born an orphan without any protection, became one of the moving forces of world history.

When the Prophet left this earthly abode the question of succession arose and all the tribal jealousies and inner conflicts which had been made inactive by the Prophet's powerful personality suddenly came to the surface. Indeed the question of succession has provoked the major rift in the household of Islam. It is very difficult to give a dispassionate assessment of the question of succession and of the Prophet's successors without letting one's own judgement be biased by one's own denominational affiliation. It is to the writer's credit that his account is in tune with the liberal and ecumenical spirit of the late Syed Ameer Ali. Whatever one may think of his ideological presuppositions, his appraisal of the course of Islam immediately after the Prophet, especially of the achievements of the first two Caliphs, is balanced and judicious. With the third Caliph general discontent grew to a bloody climax and after the fourth Caliph the spiritual ethos of Islam had to forego political power for its affirmation.

When the power passed to the house of the Umayyads Islam began to be more and more secularized and Islamic history, with some notable exceptions, has hardly remained faithful to Islamic ideals. Power which corrupts has corrupted no less absolutely the Muslim rulers, who raised the slogan of Islam in their own self-interest. While Islamic civilization in its scientific, artistic, and literary manifestation enriched the heritage of man beyond measure, true Islamic piety and devotion could find shelter only in saints and Sufis for whom the great lesson of the unity of God meant exclusion from their hearts of aught else.

We wholeheartedly agree with the writer in his approach to the course of Christian and Islamic history:

> In Christendom and in the domains of Islam, the sword became and remained the final arbiter. But despite the feuds and the bitter struggles of potentates, despite the carnage caused by the caliphs and the sultans of Islam and the monarchs and rulers of Christian nations, so overwhelming was the power of the spirit released by Jesus of Nazareth and the Arabian Prophet that their

faiths reared and sustained civilizations of untold splendour. We cannot avoid the horrendous chronicles of fratricidal warfare, nor overlook the stained records of oppression, tyranny and intolerance. Of such stuff is history made. Over them, however, shines the devotion of countless millions, who, through suffering, led mankind in its unceasing march to view more spacious horizons. (p. 189)

What the writer says about the theological, philosophical, and mystic dimensions of Islam does not do justice to the bewildering variety of the Islamic intellectual and cultural life. Even in judging the conflicting theological positions one should eschew generalizations. What is remarkable is that even those orthodox or ultra-orthodox theological positions which may be considered retrograde or "rigid" from the modern point of view developed some very interesting and subtle ideas and that their spokesmen were so earnest about what they thought to be true that no sacrifice and no humiliation was too great for them. In his chapter on "Ṣúfís and Ṣúfism" the writer thinks that poets like Hafiz "have been hailed erroneously as Ṣûfís." But who can gainsay that some of the verses of the great bard of Iran reveal an unquestionable mystic strain — though of course the mystic accent should not be allowed to submerge the all too human touch of his beautiful verses?

Mr. Balyuzi's survey of the life of the Prophet of Islam and of the growth of Islamic civilization makes delightful reading. He has given us a good glimpse of the civilization which came to its full bloom in Cordova at a time when Europe was shrouded in darkness, which shone with rare brilliance in Baghdad under Harun ar-Rashid and his illustrious son Mamun, which spread its wings to Samarkand and Bokhara and to still remoter parts of the world, and which facilitated the blending of different traditions and perspectives on the Indian subcontinent. The book is elegantly written and beautifully illustrated. It is a valuable introduction to a unique civilization which may still produce surprises.

S. VAHIDUDDIN

"What We Have Yet to Learn"*

What we have learnt is like a handful
of earth,
While what we have yet to learn is like
the whole world,

sang the gifted Tamil saint-poetess, Avvaiyar, more than twenty centuries ago; and how true it rings today, as there are vast territories of the human mind as yet unknown to and uncharted by science, in spite of its tremendous success in the technological field and its wonderful achievements, among them its planting of man on the moon. For science has its own limitations, since it deals with only a partial aspect of reality; and, as Frank Sullivan remarks, "there is no faintest reason for supposing that everything science ignores is less real than what it accepts." For the world which is ordinarily perceived by our senses is but a slice of a much larger reality, with

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* *Psychiatry and Mysticism.* Ed. by STANLEY R. DEAN. (Nelson Hall, Chicago. 424 pp. 1975. £15.00); *Text book of Yoga.* By GEORG FEUERSTEIN (Rider and Co., London. 179 pp. 1975. £4.25); *Yoga Week by Week: Exercises and Meditations for All the Year Round.* By SELVARAJAN YESUDIAN. Trs. by D. Q. STEPHENSON. (George Allen and Unwin, London. 243 pp. 1976. £4.50); *The Mechanics of Enlightenment: An Examination of the Teaching of Maharishi Mahesh Yog* By ANTHONY CAMPBELL. (Victor Gollancz, London, 223 pp. 1975. £4.00)

its inner dimensions unknown to the common man.

It is a pity that science has given little attention to the variety of psychic phenomena and personal experiences, described over the centuries, which the anthropologist Lucien Levy-Bruhl has called "participation mystique." The whole trend of civilization for at least the last five or six centuries has been away from this partnership with nature, as man has been bent only on conquering Nature. This has resulted in a nihilistic view of life, which is bereft of any meaning. Life is only a cosmic accident and man is cast adrift on an island in space without hope of rescue.

Such a bleak attitude is born of reckoning only with the usual waking consciousness, "a conditioned symbol" as H. P. Blavatsky aptly remarked, whereas all around it and separated only by the narrowest of margins are other forms of consciousness of entirely different kinds, ranging from sublime genius at one end of their spectrum to madness at the other. Of such varied altered states of consciousness (ASC) Dr. Stanley Dean and thirty-one other contributors to *Psychiatry and Mysticism* write in detail, with the confident hope that the mysticism of yesterday will become the science of tomorrow. The book is a product of three historic panel symposia on psychic phenomena, which were presented at consecutive annual meetings of the American Psychiatric Association in Dallas, Honolulu, and Detroit during the years 1972-74. Being the first comprehensive record of *psi* lectures on any APA agenda, the book is a most instructive and rewarding publication, useful to scholar and laymen alike.

Disagreeing with Voltaire's definition of psychic phenomena as

> supernatural visions permitted to him or her gifted by God with the special grace of possessing a cracked brain, a hysterical temperament, disordered digestion, but above all, the art of lying with effrontery,

and discrediting such a cold, blatant tendency to label mystical experiences simply as psychotic, the authors emphasize the truth of the ancient dictum that man is an integral part of this world. This is further reinforced in our ecology-minded times when the intimate man-environment relationship is daily becoming more and more patent. For, are not the trees and grass which give us oxygen as much part of the human organism as the bone-marrow which produces the blood that carries the oxygen through the body?

Divided into four Sections, the book first deals with such subjects as meta-psychiatry, mysticism, parapsychology, *psi* phenomena, telepathy, and precognition. The second Section is more technical, as it is devoted to a discussion of such remote subjects as the energy fields of man, electromagnetism, Kirlian photography, meditation, and biofeedback. The positive and negative aspects and the public-health implications of psychic healing and shamanism are next dealt with; while the final Section considers trans-personal experiences, with and without drugs, of non-psychotics, compared with the sensory capacity of psychotics.

Easier to understand and less abstruse is George Feuerstein's *Textbook of Yoga,* which deals comprehensively with the technique of voluntary control of normally unconscious psychological and physiological processes. Studded with tables, charts, and diagrams, the book presents a bird's-eye view of the multi-dimensioned aspects of Yoga, handed down to our times under the *guru-paraṁparā* tradition orally over many generations. As the description on the jacket indicates, this compendium will be most useful to the Western student.

The most interesting section of the book is that relating to the history of Yoga traced from ancient times through the Upaniṣadic, the Buddhistic, and the Jain periods to the classic *Yoga-Sūtras* of Patañjali. With the rise of the great religious movements, especially Śaivism and Vaiṣnavism, Yoga enjoyed and ever-in-

creasing popularity in the post-Classical period; but it soon degenerated into Haṭha-Yoga and Tāntric cults, till it was resuscitated in the modern period, especially by the Integral Yoga of Śrï-Aurobindo. All these developments are described by the author in simple non-technical language.

Ever since his first book, *Yoga and Health,* caught the imagination of the Western public, being a presentation of simple, classical Yoga exercises safe for practice by young and old alike, Selvarajan Yesudian has been a popular practitioner and lecturer on the subject; and his books are ever sure of a cordial reception. His *Yoga Week by Week* is a supplement to his earlier book, offering additional exercises to make the body still more vital and conscious of itself.

The tasteful drawings and poems with which the week-by-week exercises are embellished give added vitality and grace of form to the production. As the author rightly feels, the pen drawings express a great deal more than any words can do. "Words can be found for trains of thought, but often a state of being can be expressed better in a small sketch than in a description." Before each set of exercises is given a page of sublime thoughts and reflections selected from great thinkers like Śaṁkarācārya, Ramana Maharshi, Ramakrishna, Vivekananda, and others; for the writer affirms that purity of mind and body is of great importance to those who practise Yoga.

But quite a contrary view is held by the exponents of Transcendental Meditation, the latest being Anthony Campbell, who remarks:

> Conventional Indian teachers insist that deeper experience in meditation comes only through "purification" by right action. For Maharishi, it is meditation which *produces* purification and so leads to right action spontaneously.

In *The Mechanics of Enlightenment* Anthony Campbell stresses that the technique is wholly practical and does not require any of the rigidities of the classic Eightfold Practice of *yama, niyama,* etc. Instruction is given individually and it can easily be learned at the first teaching session, demanding no physical or mental control.

> Just as he [Mahesh Yogi] has stood the conventional teaching on its head by insisting that meditation is easy [observes the author] so he has adopted a revolutionary attitude to many of the most firmly ensconced present-day Indian beliefs about human existence and the universe.

Naturally, Transcendental Meditation seems to go with the jazz-and-jet age, like instant coffee, being easy and rapid, involving little change in the life-style of the practitioner, and requiring neither asceticism nor renunciation or withdrawal from the world.

"ARGUS"

Yoga: The Art of Integration (A Commentary on the Yoga Sutras of Patanjali). By ROHIT MEHTA. (The Theosophical Publishing House, Adyar. 464 pp. 1975. Rs. 40.00)

To the ever so many commentaries on the *Yoga-Sũtras* already existing, one more is added. But, as on the *Bhagavad-Gītā,* one feels, there cannot be enough books on Patañjali's classic treatise, which is a fitting tribute to the ageless wisdom enshrined therein, which age shall not wither nor custom stale. According to the traditional theory, Yoga is a discipline with the essential aim of bringing the mind to complete quiet and silence; and this keynote is struck at the very beginning in the most unequivocal terms: "Yoga is the arresting of all

mental activity" (1.2)[1]. Being an activation of the power-house within, Yoga should not rest content with mere perfection of the body or of the mind alone, as some schools of Yoga propose. Patañjali has rightly, therefore, laid stress on a fusion of both; and his excellence lies in the fact that he puts the problem of meditation against the general background of daily existence and not in an ivory tower, isolated from the stream of life.

Rohit Mehta's treatment of the subject is original in so far as, by emphasizing the several factors conditioning the mind and influencing perception, he leads us on to the thesis about the unity of the observer and the observed. Awareness of truth, accordingly, can be attained by purging the mind of all its impurities and by adhering to the eightfold practice conducive to meditation, starting from *Yama* (forbearance)[2] and ending with *Samādhī* (meditation). These steps outlined by Patañjali have been excellently summarized by the author, who brings out the important fact that the deepening states of awareness move from the so-called outer to the inner layers of consciousness. Rightly does he point out that, in *Yama* and *Niyama,* there is an awareness of the patterns and modes of one's habits; in *Āsana,* of tensions and relaxations in bodily posture and carriage; in *Prāṇāyama,* of inbreathing and outbreathing; and in *Pratyāhāra,* of sensorial digressions and perceptive inferences. Coming to the inner sector, the author explains that, in *Dhāraṇā,* there is an awareness of the drift of thought and the mind's actions as defining its own range of observation and, in *Dhyāna,* of the mind's distractions and inattention. It is only in *Samādhī* that one sees *artha* alone and not *vastu*: i.e. apprehends the intrinsic significance of things and events and not their projected suggestions.

The reviewer, however, confesses his inability to figure out the author's intent in describing one of the four characteristics of *saṁprajñāta* as abundance of interests instead of as beatitude, in interpreting *ānanda* in Verse 17 of *Pada* 1. W. Q. Judge's translation of 1.19 is simple and straightforward as against the author's confused and circumlocutory interpretation. Further, why should *vā* in 1.23, meaning "or," be given a meaning of "suddenness"? But the author's interpretation of 1.35 that the right means of procurement of steadiness of mind lies in the movement of sense-action "from the sensual to the sensuous" is commendable.

"ARGUS"

Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

—*Bhagavad-Gïtā,* Ch. II

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[1] In the original, *"yogaścittavṛttinirodhaḥ,"* W. Q. Judge, in the edition commended, renders this as: "Concentration, or Yoga, is the hindering of the modifications of the thinking principle." The note he gives upon this verse is valuable.—ED.

[2] In the classical interpretation this is an exact conception uniting *ahiṁsā* (not killing); *satya* (veracity); *asteya* (not stealing); *brahmacarya* (continence); *aparigraha* (not coveting).—ED.

For Students of Yoga

The foregoing review of *Yoga: The Art of Integration*, and the review-article preceding it, which evaluates several books, testify at once to the strong interest now prevailing in the subject and the many different levels at which it is approached.

The master-authority on the subject remains Patañjali. A remarkable edition of his *Yoga-Sũtras* was published by W. Q. Judge, pupil of Madame Blavatsky and co-founder, with her and others, of the Theosophical Society in 1875. This is the edition to which "Argus" refers in the last paragraph of his review of Shri Rohit Mehta's book. We have added to his review two footnotes, one of which draws directly upon Judge's edition.

This is a rendering of Patañjali that we earnestly commend to all who wish seriously to understand Yoga. The text is given in as direct and simple a language as the meaning permits, and the commentary is obviously the work of one who speaks from inner experience though he modestly calls the whole rendering an interpretation.

The Preface alone is a treasure for any sincere student of the subject and a necessary preparation, we venture to say, before one proceeds to actual practice. Note the following:

> ... we cannot do better than to quote some introductory remarks made by Colonel H. S. Olcott ... :
>
> "The Yoga system is divided into two principal parts — Hatha and Raja Yoga. ... The most illustrious Sankarâchârya has remarked in his treatise called Aparokshanubhuti that 'the system of Hatha Yoga was intended for those whose worldly desires are not pacified or uprooted.' He has strongly spoken elsewhere against this practice.
>
> On the other hand, the Raja Yogis try to control the mind itself by following the rules laid down by the greatest of adepts."
>
> In order to understand the system expounded in this book it is also necessary to admit the existence of soul, and the comparative unimportance of the body in which it dwells. For Patanjali holds that Nature exists for the soul's sake, taking it for granted that the student believes in the existence of soul. Hence he does not go into proof of that which in his day was admitted on every hand. And, as he lays down that the real experiencer and knower is the soul and not the mind, it follows that the Mind, designated either as "internal organ," or "thinking principle," while higher and more subtle than the body, is yet only an instrument used by the Soul in gaining experience, just in the same way as an astronomer uses his telescope for acquiring information respecting the heavens. ...
>
> ... if we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about.

Convinced of the value of this edition of *Patañjali's Yoga Aphorisms*, the publishers of THE ARYAN PATH, Theosophy Company (India), have reprinted it in an inexpensive edition, which may be obtained from them at Theosophy Hall, 40 New Marine Lines, Bombay 400 020.

EDITOR

To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit.

—*Bhagavad-Gĩtā*, Ch. VI

An Introduction to Mysticism. By MARGARET SMITH. (Sheldon Press, London. vi+121 pp. Reprint, 1977. Paperback, £1.75)

This little book is a remarkable *tour de force*. In little more than a hundred well-written pages Margaret Smith presents a concise, reliable, lucid, and moving miniature of the nature and meaning of mysticism, Hebrew, New-Testament, Classical, Early Christian, Oriental, Medieval, and later — in England, Germany, Italy, Spain, and France — and "modern" mysticism, with finely chosen brief quotations from most of the famous mystics mentioned, notably including several women, from the less known Rābi'a of Basra (eighth century) to Margerie Kempe, Julian of Norwich, the Catherines of Siena and Genoa, Teresa and Mmes. Acarie and Guyon. It would be hard to imagine a better brief introduction to the subject.

This reviewer's only cavil cannot be laid to the author's account. The book was first published as long ago as 1931. A reprint forty-six years later should have had a supplement, or at the very least some additions to the select bibliography. The work of Buber and Scholem on the eighteenth-century Hasidic mystics (who are not even mentioned), Aldous Huxley's remarkable *Perennial Philosophy*, and R. C. Zaehner's *Mysticism: Sacred and Profane*, for instance, have greatly added to readily accessible and readable knowledge of the great mystics of East and West. It is also regrettable that this paperback reprint of so short a book is offered at a price double what might even now be expected from one of the larger publishers—presumably because the print order was much smaller. Nevertheless, most readers will probably find *An Introduction to Mysticism* so indispensable that they will want a copy of their own to which they can return again and again for fresh guidance and inspiration.

ROY OLIVER

The Zen Way. By IRMGARD SCHLOEGL. (Sheldon Press, London. viii+117 pp. 1977. Paperback, £2.95)

This little book is divided into two parts, the first and last three chapters dealing with a psychological explanation of the nature and teaching of Zen and a larger chapter in the middle describing the life of the monk in a Japanese Rinzai monastery.

It is intended as a practical personal aid and is written throughout from direct experience. While it has the merit of not being cluttered with foreign Buddhist and Japanese terms, the English idiom is not always easy to follow; but this in itself induces deep thought.

The main theme is the necessary dominance of the impulsive will by the elective will as the ego is seen as arising from energized irascible passions. As a whole, the exercise is so preoccupied with the Right Effort limb of the Noble Eightfold Path as to be concentrated on inordinate habitual attitudes and affects. So it is a little negative in character and might have been titled "An Aspect of the Zen Way" with more fairness to the great Buddhist religion.

A. F. PRICE

Hymns from the Rig-Veda. Translation and Sanskrit Calligraphy by JUAN LE MEE. Photography by INGBERT GRUTTNER. (Jonathan Cape, London xvi+222 pp. 1975. Hardcover, £5.00; Paperback, £2.50)

Compared with the much-translated Indian classic, the *Bhagavad-Gītā*, the *Rig-Veda* is little known in the West, and this collection of twelve of its hymns, translated in the metre of the originals, will be welcomed by those

beginning to wish to explore Hindu wisdom, but who might be deterred by too scholarly a presentation. This book, printed in the U.S.A., is designed in its layout, typography, and illustrations to attract them. The hymns link nature, man, and divinity in their praise of spiritual and cosmic forces. Jean Le Mée's Introduction and brief commentaries convey something of his own keen response and give needed explanations without pedantry. The hymns may appear simple, but can be read at different levels of meaning, according to the readers' understanding, e.g., in the "Hymn to the Dawn,"

> the Divine Daughter of Heaven is not just the poetic personification of the rising sun. She is the kindling of the Divine Fire, of the Divine Will, the dawning of the light of Truth in the hearts and minds of men, bringing in her wake abundance of cows, horses, and chariots — that is, of knowledge, strength, energy, and health.

Each few lines of the hymns are illustrated on the opposite pages by Ingbert Grüttner's photographs, taken in Ethiopia, Kenya, and Tanzania — because he "felt that the timeless quality of the land and the sense of human origin there best reflected the spirit of the *Rig-Veda*." Some of the photographs are striking, with an atmosphere of their own, but in many cases the match with the verse opposite seems quite forced. It is as though two different books have been arbitrarily combined (though this may, of course, be a matter of opinion).

E. DRURY

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER, *Hudibras*

EDUCATION TODAY

Apart from U.K. economic problems — the cutting down of public expenditure, teacher unemployment, and so on — the whole philosophy of education is in a state of flux, with controversial waves surging fiercely up and down on the questions of "traditional" versus "progressive" methods, State comprehensive schools versus grammar and other independent ones. In "Beyond the Measuring Tape" (*Times Educational Supplement*, 19 November 1976) Colin Peacock, feeling that "a return to some influential writer on education at the turn of the century can be stimulating and helpful" at this point, writes about the key-figure of Edmond Holmes.

In 1911, a Chief Inspector at the Board of Education with thirty years' experience, Edmond Holmes challenged the accepted educational outlook and techniques of his time in his book *What Is and What Might Be*. Though Colin Peacock regards the proposed alternative as over-optimistic, he has high praise for Holmes's attack on the "blind passive, mechanical obedience" then demanded, with results judged by the degree to which the children could reproduce what had been impressed on them. For Holmes, what was perceived and received was only made the child's own when the latter found expression for it. Any desire for expression meant that something had been self-perceived. True education works "in the child's heart and mind

and soul," beyond the reach of statistical measurements.

Colin Peacock is Lecturer in Education and English, University of Stirling, and draws on his own experience to illustrate Holmes's point that "expression is the other self of perception." He instances a young teacher fluently presenting to her sixth form her enthusiastic reactions to the book being studied, but without doing anything to encourage the students to try to formulate expressively their own response. The students' attitude, therefore, remained passively receptive, taking occasional notes or asking some factual question. And in his work as examiner he finds that, unfortunately, the most common educational pattern demanded is that the student shall produce the "correct" answer. In fact, he claims that a large number of pupils write, not what they themselves think or like, but what they consider will meet with the teacher's approval. When he himself became a teacher, he found he had to make a far more intensive approach to whatever book he had to teach than hitherto, using his own perceptive faculties, not second-hand views, and developing the power of spontaneous oral expression in the give-and-take of discussion. He sums up the situation thus:

> The crux of the problem for the teacher is the creation of a classroom environment which encourages a genuine and sincere response, but which is not based on an undemanding and sentimental acceptance. Although it may be desirable to encourage pupils to say what they really feel or think, to articulate their own perceptions, it is quite possible for the teacher to believe that a pupil's perception is mistaken. Consequently, it is equally important to be tough-minded and demand clarity, accuracy, arguments and evidence. This precarious balance between respect for and acceptance of what the pupil can offer, and a demand for something more lucid, explicit, and justifiable, is at the heart of the teacher's role.
>
> Unfortunately, when you believe someone is mistaken, it is much easier to tell him so plainly, than to help him see where his error lies. I can suggest no fool-proof method of assessing when this precarious balance has been achieved, beyond fallible intuitive judgement. However, though the balance may be precarious, and achieving it fraught with difficulties, the attempt is worth while, and the attainment satisfying for both teacher and taught.

CHILDREN'S GAMES

Colin Ward's review (*New Society*, 11 November 1976) of Kate Greenaway's *Book of Games* (Dent, reprinted from the 1889 edition with its charming illustrations) refers to significant pointers for psychologists and sociologists from the history of children's games. Lady Alice Gomme, in the eighteen-nineties, believed that the games gathered in her *Traditional Games of England, Scotland and Ireland* were relics of primitive rituals; and that the natural playing of games brought a civilizing influence into the slum-lives of children in the industrialized cities. Alan Milberg (*Street Games*, McGraw-Hill) and Arnold Arnold (*World Book of Children's Games*, Pan Books) both deplore the restricting influence of city life and its ubiquitous traffic. As Arnold puts it:

> crowding and lack of space, urbanization, TV addiction and an obsession with pumping information into children have robbed many of playfulness and essential play experiences... Children will be able to maintain their play lore unaided only when we have survived this age of cultural discontinuity and social isolation.

Interestingly Iona and Peter Opie's classic collections of children's games have indicated a marked decrease in games which victimize one player as against those in which the odds are equal. They also show that

> when children are herded together in the playground, which is where the educationalists and the psychologists and the social scientists gather to observe them, their play

is markedly more aggressive than when they are in the street or in the wild places. When adults do not organize them, the children seldom need an umpire, they rarely trouble to keep scores, little significance is attached to who wins or loses, they do nct require the stimulus of prizes, it does not seem to worry them if a game is not finished.

This spontaneous joyousness would seem to have some relevance to the saying about becoming again as little children. Certainly in depriving them of what Colin Ward calls "the space and privacy to develop the lovely anarchy of the game" and in imposing false adult values, competitiveness, acquisitiveness, sexual obsessions, we deprive them of their birthright, however unconsciously they exercise it. For the real "anarchy" is not disorder and individualism, but means replacing the conditioning by legislation imposed from outside with obedience to the law of one's own heart, the law of brotherhood, what the anarchist Kropotkin called "Mutual Aid." Yet, as man grows, that obedience has to be nurtured, from an unconscious, instinctive response, shared with the animal kingdom, into a self-conscious awareness that is able in its relations with all beings, to blend work and play into a joyous *dharma*. For *dharma* is not just "duty," but fulfilment — Self at its own centre becoming one with the same centre at the heart of all other Selves, no matter what diverse patterns they assume in the game of life.

ENCOUNTERISM

In writing about the New Therapies, Jill Tweedie takes up (critically) the American cult of Encounter-ism, as put forward by Dr. Schutz (*The Guardian*, 1 November 1976). The two tenets it offers are:

You, the human being, are limitless and can do, be, or become whatever you wish. You, the human being, choose to have whatever happens to you, however apparently random or catastrophic.

She admits a certain amount of truth in these. The growing awareness of extra-sensory perception and powers, self-healing, even some medical fantasies about overcoming death, have all extended our concept of human potentialities. It is also true that victims sometimes obviously invite their fate, enjoy their ill-health, or bring about accidents through "subliminal" decisions.

But there is "a distinct intellectual dishonesty" in the statements when combined with Dr. Schutz's disclaimer that they imply any moral obligation if not implemented. The implications of the claims are bound to arouse feelings of guilt or stress, if one cannot live up to them; yet would someone born in utter poverty and malnutrition be able to make the needed decisions? Morally, also, does not knowing that something one wishes for is wrong wipe out the choice that Dr. Schutz asserts? One may consciously choose a course of action as right, against which personal feelings occasionally rebel e.g. putting the needs of a child before "a much-loved job").

Jill Tweedie repudiates also his idea that one cannot help others properly unless one's motive is absolutely pure. His own example of giving up trying to help a black community in trouble, because, one of them made him realize that he himself was getting satisfaction out of "doing good," ended in his "escaping" *with a clear conscience.*

It seems to me that to scratch away at your own inner self while others starve, mentally or physically, is an obscenity. The placing of responsibility for themselves upon each individual has some virtue but it is also, to my mind, the source of evil, from the ruthlessness of Catholicism to the uncaring apathy of the Eastern religions and the Indian caste system, not to mention our own. Concern with individual soul-searching is only defensible to the point where it does not encourage inaction (if not blame) on others' behalf. Certainly, to change the world you must change yourself. But equally,

to change yourself you must change the world. ...

"Know thyself" is a fine command to set off on a long journey. But to half-know thyself, to believe in the bootstrap pickings of self-help without its caring, to take Encounterism wholesale, is the road to a new fascism.

To add something to her pertinent analysis — "Know thyself" should include the old religious and philosophical distinction between soul and spirit, *psyche* and *nous*, the personality (*persona*=mask) and the real immortal man, the Divine Ego. The "limitless potentialities" are wrongly ascribed by Dr. Schutz and his like to the personality, which, being an ever-changing compound, with a beginning and an end, is finite, imperfect, and certainly limited. The god in man, or the "genius" of the classical writers, with its range of divine potentialities (as yet hardly expressed) is the higher being. The second Encounter tenet is, in reality, a statement of the law of Karma, "What you reap is what you have sown," repeated in Christianity as "with what measure ye mete, it shall be measured to you again." But the statements only make sense when one takes into account the twin law of reincarnation also. Each new personality is the outcome of its predecessors, through which the real being in man makes contact with earth life, slowly unfolding, through experience, the power to express itself through its instrument. The Encounter tenets, when righly understood, are true. Wrongly interpreted, they are, indeed, as Jill Tweedie asserts, a menace.

LABORATORY ANIMALS

One interesting event at the Gray Laboratory of the Cancer Research Campaign at Northwood, Middlesex (*New Scientist*, 18 November 1976) is the protest made by three animal technicians there (supported by one of Britain's most eminent pathologists, Dr. Harold Hewitt), against badly designed experimentation that has meant unjustified cruelty to the mice used, instead of techniques planned to obtain the most information from the minimum of suffering. The moving spirit in the challenge, Angela Walder, who was responsible, with her staff, for the breeding of the mice, claimed that the trouble began with the appointment as Director of Dr. Jack Fowler, a physicist, without biological or medical training. His standards of hygiene and experimentation caused excessive suffering, and negligible inspectorial control by the Home Office was too liberally interpreted. One technique condemned by her, and by Dr. Hewitt, was the method of tumour implanting. Putting the tumour by irradiation in the loose skin of the flank, and suturing it, was less time-saving than simply implanting it in the chest wall. But with the latter method the tumour dragged on the ground, often ulcerated, and, if it penetrated the chest wall, caused such acute pain that the mice ceased to feed and died, of starvation rather than from the tumour or treatment.

Two of the technicians dismissed have been reinstated, but Angela Walder, to whom a year's salary, free of tax, was paid as compensation, declared — though not herself an antivivisectionist: "I intend keeping that £4,000 intact. That is public money. I don't believe people gave that money to cover up injustice or mistreatment of animals."

Encouragingly, Progress Report No. 14 (November 1976) of FRAME (Fund for the Replacement of Animals in Medical Experiments) records that results indicate the need of more full-time qualified helpers.

Its new Scientific Administrator, Dr. Andrew Rowan, has been able to visit the major laboratories already engaged in work on replacement techniques (I.C.I., Burroughs Welcome, and the Huntingdon Research Centre). Helpful contacts have been made with prominent figures such as the Editor of *Nature*, Dr. David Davies, John Maddox of the Nuffield Foun-

dation, and Sir Gordon Wolstenholme of Ciba Foundation. The Hunter Committee on the testing of smoking material for public safety is also prepared to consider FRAME'S suggestions in any future revision of the former's guidelines.

A luncheon at the Naval Club, London, under the chairmanship of Richard Fitter, the conservationist, was followed by constructive discussion. Guests included Dr. David Davies, Editor of *Nature*; Keith Hobbs, Director of OLAC Research Facilities Ltd.; Dr. Magnus Pyke, Secretary of the British Association for the Advancement of Science; John Spink, Assistant Secretary of the Welcome Foundation; E. B. Teesdale, Director of the Association of the British Pharmaceutical Industry; David Wilson, B.B.C. Science Correspondent; and Countess Benckendorff. Support from Trusts, Foundations, and industrial companies is increasing (the latter including B.P., I.C.I., Imperial Group Ltd., British American Tobacco Ltd., Barclays Bank, Hoover Foundation). It is hoped to hold an International Conference in 1978. The influence of FRAME on similar organizations abroad is also described. Perhaps the general work is helped in a measure by less disinterested factors — "as the laboratory animal is becoming a relatively expensive and unsatisfactory tool, the emphasis, of necessity, will have to switch to more efficient and economical replacement techniques." Nevertheless, the change of outlook has largely been influenced by the scientifically-informed dedication that has been able to offer constructive criticism.

E.S.P. AND ANIMALS

Reader's Digest is publishing stories of psychic experiences, the first being "E.S.P., My Cat and Me" by Esse Campbell of New York (November 1976). When in Los Angeles her cat went missing, she did a meditation ritual, on the advice of a psychic friend, in order to "connect" with it, or with another "responsive" cat, were her own dead. The following day a strange couple suddenly asked her to give a home to a Persian kitten they could not keep, a kitten who at once established a rapport with herself and the friend. Moving to New York meant no place for the cat, so Mrs. Campbell (since the friend could not take it), begged another friend to look after it. A few weeks later she felt an apprehension more and more strongly about its welfare, then learned it had run out of the house and was lost. A nightmare about it, shared with the psychic friend, led them back to the house where the cat had been, where another meditation ritual was made with all three women. The next morning she had an irresistible urge to walk in a particular direction and call the cat, and found a woman nearby had been feeding it twice a day. When it turned up in the afternoon there was a joyous reunion and room *was* found for it in the New York home.

The episode is not as spectacular as many, but it shows how the powers we use (without proper understanding) in ordinary life can be focused and concentrated in a particular direction to bring about more certain results than when they are used only in a diffused and weak way. This process of concentration can be called will-prayer, meditation, or it may be simply a strongly formulated desire. The powers used are thought, imagination, and will, strengthened by faith. When these are centred upon a particular being or thing , *rapport* is created which, as in this case, attracts the person to that with which (or whom) an affinity has been made. The corollary works also, as when the object willed or prayed for is attracted to the one who wills. It is known that some charities have drawn to themselves the exact amount of money prayed for, to meet some need (a power, incidentally, that could be

used for selfish purposes just as much as with good intentions).

Animals are verily sentient mirrors that reflect and share the very life-vitality of their group (a flock of birds, a hive of bees acting as though a single entity) and pets often grow to look like their owners. Animal instinct (called "the spiritual unity of the senses ... unimpaired by either space or time") is unaffected by the one-eyed reason that man too often imposes upon his natural instinct. Innumerable, therefore, are tales such as the following, of animals whose affinities have enabled them to trace their owners, even over new territory. A cat walked into the barracks at Strasbourg, twenty-one days after its master, Guillaume Schmitt, had been transferred there from Merbach, seventy miles away across the Vosges mountains (*The Guardian*, 30 May 1967).

Though man cannot go back to the un-self-conscious instinct of the animal, it is his destiny, if he will, to transcend his human reason, and to reach to divine intuition, the true "clairvoyance."

In Situ Tranquillitatis

I have no wish
for my irritations
and dissatisfactions
to go on record.
I won't accept
my negative emotions.
They are like the wind
that blows over water.
The wind soon enough
is quiet,
and I am still
and I know.

DANIEL SIMPKINS

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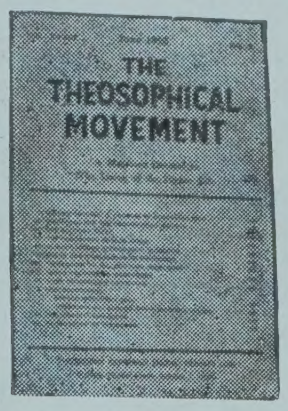

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THE ARYAN PATH

The delayed November-December 1975 issue of THE ARYAN PATH *was the first to be published and despatched (in April 1980) since the November-December 1976 issue was despatched in June 1978.*

THE ARYAN PATH *had gone through great difficulties in the intervening period. During the latter half of 1978 and the early months of 1979 circumstances beyond the publishers' control made it necessary to divert indispensable staff-time to critical work in other departments of the publishing trust. The manuscripts for November-December 1975 and January-February 1977 were placed in printers' hands by the middle of 1979. Unusual difficulties, mechanical and technical, arose at their end; which have been resolved to some extent with our help only recently.*

We now are releasing for final printing this delayed January-February 1977 issue; and it carries as a Supplement the Index to the 1976 Volume.

It is proposed to follow this with the January-February 1978 issue; and after that by 1977 and 1978 issues alternately. The 1979 issues (which will constitute Volume 50) will be taken up on the completion of the 1977 Volume.

However, a Special Advance Issue, to be regarded as part of Volume 50, has already been in printers' hands for some time and will be issued as soon as practicable.

Publishers' decisions as to publication beyond Volume 50 will be announced later. Meanwhile plans have been made to complete the publication of the Volumes up to the end of 1979 (i.e. Volume 50). Further announcements will be made in the delayed issues as they are published. It appears probable, however, that the present series of volumes of THE ARYAN PATH *will conclude with Volume 50 and that a new series, perhaps with the journal as a quarterly, will be issued as from 1981 or some other date from which regular publication can be ensured. It is already clear that there will be no volume as for 1980.*

We are grateful for the great patience and sympathy shown by our subscribers, contributors and readers. We shall endeavour to fulfil their trust.

June 1980

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